THE TRAVELERS'

Handbook for China

(INCLUDING HONGKONG)

BY

CARL CROW

With Nine Maps and Plans and Numerous Illustrations

Third Edition, Revised Throughout

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"ONE SEEING IS WORTH
A HUNDRED TELLINGS"

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TO MY WIFE

PREFACE

When the second edition of this handbook for China was brought out a few years ago every possible effort was made to bring the book up to date and to make the information in it accurate to the last degree. Every section of the book was read and revised by some one with special knowledge on the subject involved and often several took part in the revision. Among the many well known authorities on China who gave the author their assistance were Dr. John R. Hykes, Mr. Thomas Torrance, Prof. N. Gist Gee, Dr. G. H. Bondfield, Mrs. Donald Christie, Prof. W. M. Upcraft, Mr. E. C. Stocker the late Dr. Timothy Richard and the late Mr. T. R. Jernigan.

With an edition so thoroughly revised it was thought that the work of bringing out a third edition would be a very simple matter. But once the work of revision was undertaken it was found that China has changed tremendously in the past few years. Scarcely a paragraph of the second edition has been allowed to stand unchanged and the work of revision which it was thought could be completed in a few months has dragged out over the better part of a year. As in former editions every effort has been made to bring the volume up to date but it is offered to the public with the realization that no book of this character on a country which is changing so rapidly as China can ever be completely accurate.

I wish to express my grateful appreciation to the many friends who have helped in the revision of this edition and especially to Mrs. Samuel Couling who has patiently and painstakingly read all of the proofs and whose superior knowledge of China has added greatly to the value of this book.

CARL CROW

Shanghai, April 2, 1921

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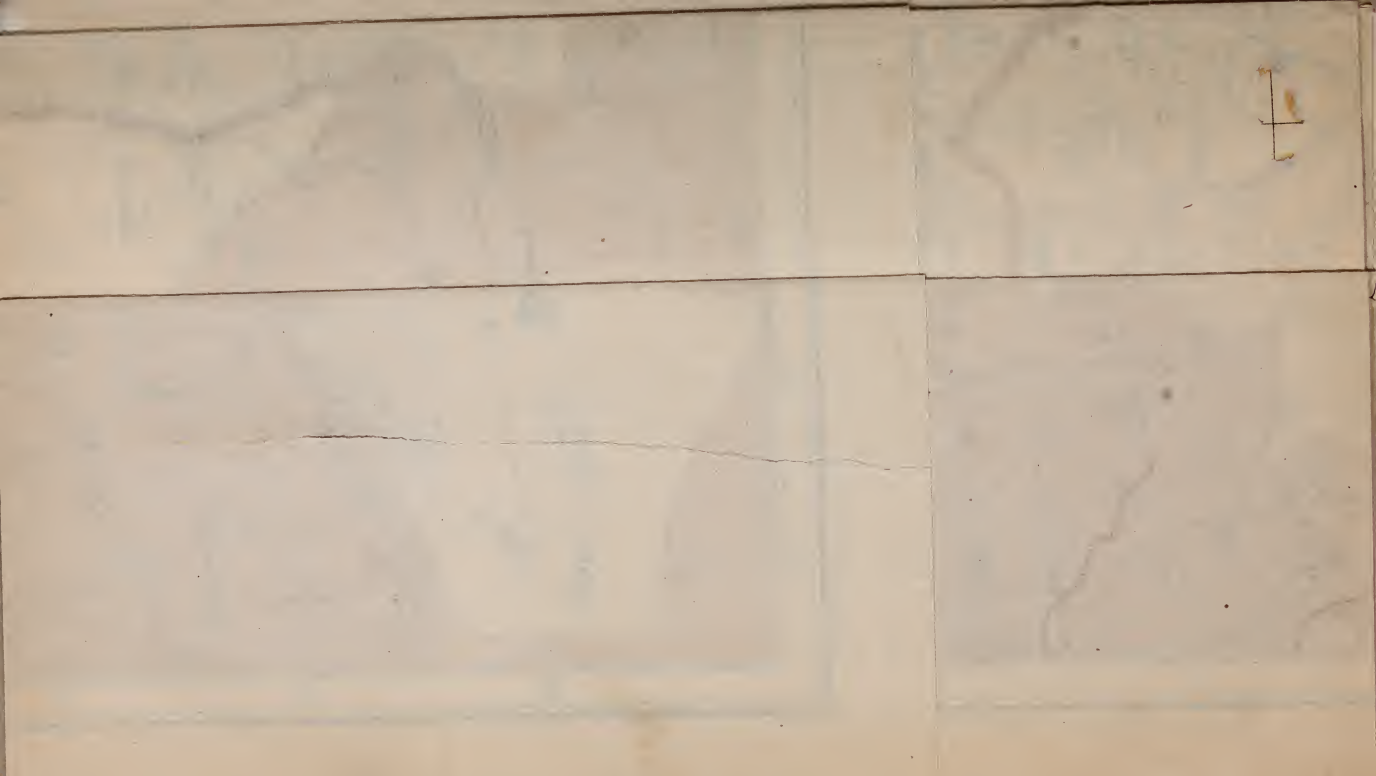

Face Page 1.

GREAT HAGODA AT SOOCHOW.

THE TRAVELERS' HANDBOOK FOR CHINA

GENERAL INFORMATION

City Gate, Peking

CHINA and Tourists. — As the fact is becoming more generally known that it is possible to visit the interesting country of China without foregoing the usual comforts of life or braving extra-ordinary dangers, tourists are turning to it each year in larger numbers. They find that one may travel hundreds of miles and visit the most important points without leaving the railway or steamship lines or getting very far away from a fairly good hotel. In foreign hotels and railways, the fringe of China that is accessible to foreigners is thoroughly modern, but with the acquisition of these conveniences for travelers, the country has lost none of its unique charm and remains as interesting and strange as it was to Europeans who more than five hundred years ago read Marco Polo's amazing account of the land of the Great Khan.

A comparatively small part of China is open to travelers, in the sense in which the word travelers is ordinarily under-

stood, but this part, fortunately, is the most interesting. It includes the great semi-foreign port of Shanghai, the mysterious capital, Peking, the southern metropolis, Canton, the tomb of Confucius and many places of less political, historical or commercial importance, such as Nanking, Soochow, Chefoo, Mouk'en, the ancient capital of the Manchus, the Yangtsze River for six hundred miles from its mouth, and the old Portuguese colony of Macao. Any traveler, no matter what the object of his trip to China, may profitably spend several months visiting these readily accessible places. Of course, some of the very interesting spots cannot be included in any ordinary itinerary.

Chengtu, the great metropolis of Szechuen Province, Sianfu, old capital of the Han rulers, as well as many other places intimately connected with Chinese history, are so far from the ordinary and modern routes of travel that they can be visited only by those who are willing to extend their visits to the country and make special and often tedious arrangements for these interior journeys. Equally inaccessible to the ordinary traveler are many of the rivers and a wealth of mountain scenery surpassed by few countries.

The interest of a visit to China is not confined to any one class of travelers. The size, population and undeveloped wealth of the country give it an absorbing interest to statesmen, religionists, merchants, bankers, and all who have to do with the affairs of the world. The artist finds new and rich treasures in the comparatively unknown Chinese art. For the curio collector there are the great stocks of rare brocades, bronzes, pictures and porcelains, while the casual visitor who does not care to do more than see China in a hurried trip will find every moment crowded with strange sights and will carry away never-to-be-forgotten impressions.

It is a trite expression that Chinese civilization has little in common with that of the West. From a time when the world was very young to a comparatively recent period, China was isolated from all other countries and developed a civilization unaffected by the forces and influences which moulded Europe and America. The result is equally interest-

ing to the casual traveler and to the serious student. One cannot be in China many hours before noticing customs which strike him as being directly contrary to what he has always thought to be the established order of things. So long as he remains in the country evidences of this contrariness continue to accumulate, a never failing source of interest and entertainment. If he remains long enough to become a student of Chinese customs, art and literature, he will find his interest does not fag with more intimate knowledge, but rather that China—any one of the many aspects of China—affords a study at once fascinating and inexhaustible.

The present Republic of China extends over an area of about five million square miles; a great deal more than twice that of the United States. This estimate, of course, includes Mongolia, Manchuria, Tibet and Eastern Turkestan, in addition to the eighteen provinces which make up China proper.

However, the average traveler need concern himself only with Manchuria and a half of the provinces. Tibet is one of the very few places in the world which remain practically forbidden to the foreign traveler; Mongolia is better known but there is little in its vast desert plain to make a visit enjoyable to the average traveler. Eastern Turkestan is less attractive and more remote. The eighteen provinces which have furnished the stage for the long and absorbingly interesting drama of Chinese history occupy about two-fifths of the entire area of the country. It is within this area that a great part of the large population of the country is found, all of the dependencies being very sparsely populated. The most popularly accepted figure for this population is 400 millions, though this, at best, is little more than a guess, called an estimate by courtesy. Some have placed the figure as low as 300 millions and others as high as 500 millions, so that the generally accepted figure, which also happens to be that approved by the Chinese themselves, lies midway between the highest and lowest estimate of foreign investigators. If the populations of Austria-Hungary, Belgium, France, Germany, Italy, England, Scotland, Ireland, Wales, Japan, Serbia and

Roumania had been wiped out by the Great War, these countries could have been repeopled by Chinese and leave enough residents of China to give it a population as dense as that of the United States.

The population by provinces, according to generally accepted estimates is as follows:

Province	Population	Persons per sq. mile
Anhwei	23,672,300	432
Chekiang	11,580,000	310
Chihli	20,930,000	180
Fokien	23,870 000	492
Honan	25,317,820	373
Hunan	22,169,000	265
Hupeh	35,280,000	495
Kansu	10,386,000	82
Kiangsi	26,532,000	382
Kiangsu	23,980,230	620
Kwangsi	5,142,000	66
Kwangtung	31,865,200	318
Kweichow	7,650,000	114
Shansi	10,200,000	149
Shantung	38,247,900	683
Shensi	8,450,000	112
Szechuen	68,724,800	314
Yunnan	12,721,500	86

Figures pertaining to the area of China are as impressive as those relating to the population. "For a traveler to encircle Chi na he would need to journey a distance considerably greater than half the circumference of the world. Of this distance, some 400 miles would be coast line, some 6000 miles would be bordering on Russian Territory, another 4800 miles would touch British possessions, while of the remainder, some 400 miles would be contiguous to country under French rule and about 800 miles be described as doubtful."*

* Marshall Broomhall in "The Chinese Empire."

The traveler will not find it necessary to leave the railway or steamship lines in order to make an extensive visit to the country. China has more than 5,000 miles of railway, the Yangtsze River is navigable by ocean steamers for a distance of 600 miles from its mouth, and several hundred miles farther by river steamer and house boat, and several lines of coast and river steamers connect important cities. At all principal points hotel accommodations will be found, most of them under European control and management. A great many new hotels have been established in the last few years, and the traveling public notes a constant improvement in all of them. Both servants and provisions are cheap in China, and in theory hotel rates should be low. They were low before the European war, but with the increased cost of imported provisions and the increased gold value of the Mexican dollar, rates are no longer what they once were, perhaps the cheapest in the world for the same class of accomodations. In fact at the time this is written, (1920) travel and living in China are no longer cheap.

Along the beaten path the stranger will find the way made easy for him. Hotel servants, railway and steamship attendants speak English and are familiar with his needs. The more venturesome who are willing to leave the railways, steamship lines and hotels, travel on wheelbarrows, donkeys, or in sedan chairs and junks, and live in native inns, can visit any part of the country at small cost, and enjoy rare experiences. But no trip of this sort should be lightly undertaken. Provisions must be carried and servants and interpreters engaged. The needs of the traveler will depend so much on the object of his trip, the season and the territory to be traversed that no guide book formulae would be of much value. The advice of experienced travelers must be sought, and followed.

The foreigner who knows only English will have no difficulty in finding his way about the various foreign settlements where "pidgin" English is spoken. One will pick up a knowledge of this hybrid language within the first few days of his stay. Except the missionaries, few foreign residents ever learn Chinese, which as a spoken language, differs

greatly in various parts of the country. The provincial differences in dialect are especially marked in the southeastern part of the country, from Shanghai to Canton, where the Chinese traveler has but little advantage over the foreigner.

Climate and Clothing.—If the territory of China were superimposed on that of North America, it would reach from Seattle to Halifax and from Winnipeg to the Isthmus of Tehuantepec. Climatic conditions might well be expected to be very different in such a vast extent of territory, but the great plateau of Mongolia tends to establish rather uniform temperature over this great area. The ascending air from the heated sandy deserts in summer causes a current of air from the Pacific ocean while the current takes an opposite direction in winter when the prevailing winds are from the cold, dry plateau.

Although there are no very definite physical marks by which the country is divided, China is generally considered, geographically, as separated into three sections, North, Central and South. The former may be said to consist of the basin of the Yellow River, (Hoang-ho), Central China the basin of the Yangtsze and Southern China that of the West River. The winter months of North China extend from November to March, during which time the rivers are frozen and the weather is very cold. The Tientsin port is closed by ice during winter and all traffic arrives over the railways. In the summer the temperature is nearly as high as in other parts of the country and there is a heavy rainfall with frequent floods. The spring and autumn, as in most other parts of the world, afford the best seasons for a visit as the temperature is then equable and there is little rainfall. In Central China the range of temperature is not so great as in the North and the rainy season comes earlier in the year. However there is freezing weather in winter and a temperature of 100 degrees in summer. During April and May the rivers are usually swollen. Theoretically, February and March are dry, but as a matter of common experience they are often cold and wet. In South China the winter months are usually dry and the summer season rainy. The traveler who desires comfort will go to

South China in the winter and visit the Yangtsze Valley and the North in the spring or autumn, No section of China can be called particularly comfortable in summer. The rainfall increases as one journeys southward, the annual average (1874 to 1909) being 84 inches in Hongkong, 44 in Shanghai and 25 in Peking. The summers on the sea coast are very moist adding to the discomforts of the heated season. The mean humidity at Shanghai is 80 and at Hongkong 77. Mould will form on shoes, clothing and leather bags unless aired in the sun at every opportunity. There are typhoons in the South which occasionally reach as far North as Shanghai. In former years these atmospheric disturbances caused great damage to shipping and loss of life, but with improvements in weather reporting, ample warning of the approach of typhoons is now given and ships bound for threatened parts remain in port.

Clothing that is easily washed is essential for the summer months, when except in the extreme north everyone is clad in white. The traveler need not equip himself with an outfit before leaving home, for on his arrival in China he will find numberless Chinese tailors ready to make up any garments he wants at about half the price he would pay in America, and at somewhat less than English prices. The local laundrymen will wash a suit of drill, duck or flannel for 7 to 10 cents.* The usual hotel charge for laundry is five cents for each piece, whether it be a handkerchief or a dress shirt.

Many large shops and department stores will be found in Shanghai, Hongkong and Tientsin, where the traveler will be able to purchase almost any article he may require while there are few places which do not offer a small assortment of foreign clothing, toilet articles, etc. Foreign tailors and dressmakers are located in Shanghai, Peking, Tientsin and Hongkong for the service of those who are not satisfied with the Chinese.

A sun helmet will be found almost indispensable in summer. The old resident's advice for the heated season is

* Except where otherwise indicated all prices in this book are expressed in Mexican currency. See paragraphs on "Money," page 9.

"Never walk when you can ride, and keep out of the sun." With ricshas or chairs at every corner, ready to carry you wherever you want to go, this advice is easily followed.

In the treaty port hotels, dinner dress is customary, but not indispensable. For the summer months, the ordinary dress coat or dinner jacket is replaced by a cool white duck garment known as a "mess jacket."

Customs Houses.—There are three kinds of customs houses in China—the Maritime Customs, which collects a 5% advalorem duty on maritime exports and imports; the "Old Customs Houses," which date from many centuries B. C. and levy certain duty and fees on inland traffic; and the *Likin*, a system of transit duties levied at various points in a rather irregular manner. In addition there is a duty levied at city gates, corresponding to the old octroi duty of France. Except for the octroi officials whom the traveler may meet at the gates of Peking and a *likin* station at Tientsin, the only customs houses one comes in contact with are those under the foreign management of the Maritime Customs. These are located at all the treaty ports and until recent years the customs officials paid slight attention to the baggage of travelers. But with the success of efforts to stop the growth and importation of opium the temptation to smuggle the drug has become stronger and now all baggage is examined as a very necessary precautionary measure. No attempt is made to levy customs tax on personal effects, but there is prohibition or restrictions on the importation of opium, salt, fire arms, and ammunition. Travelers should note that the customs duty of China is uniformly levied on imports and exports and that if goods other than personal effects are taken out of the country it is necessary to pass them through the customs before they can be accepted by the shipping companies.

Shopping.—Silks, porcelains, brasses, bronzes, cloisonné, embroideries, carved jade and ivory are only a few of the many beautiful things which can be purchased in Chinese shops, and, for the shopper who is willing to bargain, the prices will be satisfactorily cheap. It must be remembered that the dealer seldom has a fixed price for anything in stock. He expects to

sell for as high a price as possible, while the wise shopper will adopt the Chinese custom and use his wits to make the purchase as cheaply as possible. Bargaining is considered by the Chinese as indispensible in most business transactions. If a purchase is made through a professional guide one may be sure that the guide is adding to the shopkeeper's price a commission for himself, which he will return later to collect. Even the most trusted house boys and personal servants are unable to resist this temptation to pick up a little extra money, while the go-between who often steps out of the crowd to suggest a compromise price, does so with the tacit understanding, between himself and the shopkeeper, that this price includes his commission. As a matter of fact this "squeeze" or commission system is recognized as more or less legitimate in Chinese business and if it did not exist much higher wages would be necessary.

To these remarks there are several notable exceptions in the principal treaty ports, where enterprising Chinese have established stores catering especially for the foreign trade. At these places there is a fixed price and the goods are of dependable quality. This applies especially to jewelry, silk, and fur stores. In all cases, careful inquiry should be made of local foreign residents before making purchases of any great value.

Peking is the great storehouse of fine Chinese curios and the finest shops are to be found there. Shanghai perhaps ranks second, with some shops which rival those of Peking in the richness of their stocks. A rather different class of goods will be found in Hongkong, Canton and other southern ports where the offerings of old porcelain and other valuable art objects are not so numerous, but there are more interesting articles of modern manufacture than can be found in the northern ports. Some mention of the articles procurable in the various cities will be found in the following pages.

Money and Exchange.—Several volumes might be written on the subject of Chinese currency without exhausting the subject. Although in foreign trade the unit is the *tael*, the unit in native transactions is the *cash*, the small copper coin

with a hole in the middle. According to theory, which in no place squares with the practice, the coinage is as follows:

10 Hao	1 Cash or Li
10 Cash	1 Candareen or Fen
10 Candareen	1 Mace or Tsien
10 Mace	1 Tael or Liang

It is first necessary to explain that the system of coinage indicated by the above table does not exist except in this and in other books whose authors are reckless enough to attempt an explanation of China's currency. Of the five coins mentioned only one, the cash exists. That is, they do not exist so far as the writer knows. He drew for several years a salary fixed at a certain number of taels but never saw one of the coins. The Chinese tael is really nothing more than an ounce of silver of a certain degree of fineness which is different in almost every locality. The Shanghai tael which is fairly well known in all parts of the country is worth at the time this is written about $1.60 (U. S. currency,) or 8 shillings. The gold value, of course, fluctuates daily with the quotation on silver. A few years ago the tael was worth about half of its present gold value. While the gold value of the unit fluctuates dizzily there is often an equal fluctuation between the tael and the copper cash. In commenting on this variability in Chinese currency the well informed author of *Chinese Characteristics* says:

"The system is everywhere a decimal one, which is the easiest of all systems to be reckoned, but no one is ever sure until he has made particular inquiries, what number of pieces of brass cash are expected in any particular place to pass for a hundred. He will not need to extend his travels over a very large part of the eighteen provinces to find that this number varies, and varies with a lawlessness that nothing can explain, from the full hundred which is the theoretical string, to 99, 98, 96, 83 (as in the capital of Shansi), down to 33, as in the eastern part of the province of Chihli, and possibly to a still lower number elsewhere. The same is true, but in a more aggravated degree, of the weight by which silver is sold. No two places have the same ounce, unless by accident, and each

place has a great variety of different ounces, to the extreme bewilderment of the stranger, the certain loss of all except those who deal in silver, and the endless vexation of all honest persons, of whom there are many, even in China."

The common mediums of exchange in the interior were until a few years ago the strings of copper cash and lumps of silver. The latter are known to the Chinese as "*sycee*" a term which is applied to all uncoined silver used as money. It means "fine silk" as the silver when heated can he drawn out in fine silk like threads. The Dutch who came first called these lumps of silver *schuyt* or *boat* because of the resemblance to a common Chinese boat. Other Europeans who came later changed the Dutch word to "shoe." Every native bank is equipped with scales on which the shoe of silver is weighed to determine its value in taels. It is then exchanged for copper cash with which the small purchases of the country are made.

Happily for the traveler, he need not concern himself with this currency unless he intends going far into the interior. When the foreigners began to settle in the treaty ports, they objected to a currency system which required them to carry about five or ten pound lumps of silver as spending money. To avoid this, they introduced the Mexican, and other silver dollars and the former remains the standard currency of most ports. Its value, like that of the tael, is determined by the market price of silver. Before the Great War it was usually exchangeable at two Mexican for one American or Canadian dollar or ten for one pound sterling. Since the war the Mexican dollar has come to be worth more than the American dollar, owing to the increased value of silver. Local foreign banks issue paper notes payable in Mexican dollars. Prices at hotels and stores are quoted in dollars, while all large business transactions, professional fees, etc. are in taels. Usually the two are exchangeable at a rate of about four dollars for three taels.

While the Mexican dollar is standard at Shanghai the Spanish dollar and a number of dollars of provincial coinage are standard at other places, and in some cities several kinds of dollars will be found in circulation, all of them at different

values. Recently a Chinese dollar containing the same weight of silver as the Mexican dollar has been issued by Chinese mints and it is rapidly becoming popular in all parts of the country. Inquiry should be made as to the currency acceptable at each place, and the traveler should buy only enough local currency to supply his needs. The bank notes issued locally by the various banks will not be exchanged in other cities except at a heavy discount.

In addition to this dollar currency, smaller silver coins of a nominal value of ten and twenty cents and copper coins representing ten cash are in circulation. But it must always be remembered that a coin in China represents nothing more than the actual market value of the metal it contains. Thus a few years ago a Mexican dollar would be exchanged for less than 100 of the large Chinese coppers. At the time this is written, with the price of copper lower, the dollar is exchangeable for about 120 coppers, and you will receive 11 coppers for each silver ten cent piece. At the money changer's you will receive for a dollar five 20 cent pieces, one 10 cent piece and two to four coppers.

These small coins are accepted, usually, on all purchases less than fifty cents, but many shopkeepers, take advantage of exchange. For instance, if you make a ten cent purchase in Shanghai and tender a Mexican dollar in payment, you will receive only 90 cents in change. But if you first have your dollar changed into small money, you will be able to make the purchase and have more than 100 cents remaining.

This disparity between the dollar value and cent value in China helps to perpetuate the chit system. At all hotels, the traveler will be asked to sign chits for papers, cigars, etc. If he paid cash for these articles as he purchased them, he would pay for them in "small money" that is, small silver coins and coppers. But when he settles his bill at the end of his stay, the amount is reckoned in "large money," and he pays 10 to 20 per cent more than if he had made cash purchases.

When you offer your dollar to the money changer or the shopkeeper, he will bang it violently on the counter, and, if not satisfied with the result, subject it to further tests. In the

banks expert Chinese clerks juggle Mexican dollars so rapidly that the eye can scarcely follow their movements, and they throw out a spurious coin each time there is a discord in the silver harmony. The traveler would do well to learn the difference between the sound of silver, brass and lead, for there are many counterfeit coins in circulation. If the coin gives forth a brassy sound, place it in a shallow basin covered with spirits. Touch a match to the spirits and when the flame has died down you will find your dollar has been melted into three pieces. The face of the coin had been removed and a hollow scooped out of the center and filled with brass to give it the proper weight. Then the face was soldered back, the coin presenting a surface of pure silver and the correct weight. This is the famous "three piece dollar," and its existence offers a striking commentary on the cheapness of the labor of the skilled Chinese artisan who finds it worth while to undertake such tedious work for the sake of the few cents' worth of silver he is able to filch from the bowels of the coin.

When the money-changer gives you silver dollars in exchange for bank-notes, he will carefully stamp each dollar with his own "chop" or trade-mark. If in Shanghai, the chop will be applied with a rubber stamp. In Canton, it will be put on with a steel die, the constant use of which will, in time, deface the original marks of the coin and give it a cup shape. This chop is the money-changer's guarantee that the coin is genuine. If it proves otherwise, return it to him and he will make good the guarantee his chop implies.

Travelers are advised to carry with them, even if they have the usual letter of credit, a certain amount of funds in travelers' checks or circular notes issued by well-known banks. These checks can always be cashed at hotels or on board a steamer and will often be found convenient. The banks in the Far East observe so many holidays that sometimes one is subject to vexatious delays while waiting for the banks to resume business before being able to replenish funds.

Hunting.—Wild game abounds in all parts of China, and this, the most thickly populated of countries, offers many opportunities for the sportsman. Doubtless this is due to the

fact that the purchase of firearms by Chinese has been severely restricted and the only game they secure is by means of primitive traps. A shooting expedition can best be arranged in connection with a houseboat trip. The section reached by houseboat or by the Shanghai-Nanking railway from Shanghai is a favorite one for hunters. The pheasant is the most common game in China and is to be found in nearly all parts of the country, particularly along the Yangtsze river. Bamboo partridge, sand grouse, duck and snipe are to be found in large numbers and add variety to the day's game bag. Writing of a trip through Shensi in the winter months, a correspondent of the London Times says: "Nine deer, two wolves and scores of pheasants were shot from the roadside. Pheasants were so plentiful that the muleteers were often seen flicking them off the road with their whips. Ninety were once counted on a small patch of ground a stone's throw distant." Tigers and panthers have been killed within ten miles of Foochow and many wild pigs are to be found in Chekiang. Strict regulations forbid the importation of firearms into China, but do not apply to sportsmen, who are only required to register their arms at the Consulate.

References for further reading: "Shooting in China," by T. R. Jernigan; H. T. Wade in "With Boat and Gun in the Yangtze Valley."

Servants.—Chinese servants are justly famous all over the world, and nearly everyone who visits China goes away to add to the praise which is accorded them. With some exceptions the servant is patient and industrious and loyal to his employer. He will work long hours without complaining, seems never to require any time to sleep, eat or rest and no matter what storms may rage over the household, he is usually cheerful and smiling. Without being told he learns all the requirements of the household and the likes and dislikes of the master and mistress. Often he learns these all too well for if one ever expresses a liking, let us say, for beefsteak and kidney pie, he will find beefsteak and kidney pie on the table at every meal and will find it difficult to convince the servant that what may be acceptable as an occasional dish is very objectionable as a

steady diet. The servant usually tries to make himself indispensable to his employer and often succeeds. No matter how much one may determine not to do so he rarely avoids being spoiled by the Chinese boy, and when he returns to lands less well supplied with servants, will often long for the blue-gowned boy of the China coast.

The Chinese servant will never ask for a day off, but on rare occasions finds it necessary to go to some distant place to worship at the ancestral shrine. In this event the master will find his regular servant replaced by another who apparently knows the needs of the household as well as if he had been in it a year instead of a day. If the servant is treated kindly, he responds with unswerving loyalty and it is the rule rather than the exception that a bond of real affection forms between master and servant.

As a final good quality of Chinese servants, it may be mentioned that they are very cheap. A good house boy may be employed at a maximum wage of $16 monthly, and an excellent cook for $14. Coolies are content with $12, and amahs, who do the work of maids or nurses at $15 to $20. Out of these wages the servants will furnish their own food, clothing and quarters though it is customary for them to live on the premises. There is a very sharp line dividing the duties of different servants and though the foreigner will often find this annoying, he will do well to accept it rather than to try to break down customs which had crystallized for centuries before he was born. The house-boy who so willingly works all day and half the night will not carry a parcel through the street, for that is what is termed "coolie pidgin," and the boy or cook cannot perform the task without losing face. As master of that most important part of the household, the kitchen, the cook insists on and is usually granted certain privileges, among them being the domination of the other servants. The coolie expects as a matter of right to have all the old bottles around the place and would probably not stay long with a master thrifty enough to dispose of them himself.

Admirable as the Chinese servant is in every other way, he has one fault. He thinks it is his special privilege to

"squeeze" his master on all purchases made. He will collect commissions from the tailor, the laundryman, and all others with whom his master has any dealings. This system of commissions and petty grafting is so ingrained in custom, that no foreigner need attempt to combat it. A little sternness now and then will keep it within bounds.

The hotels furnish servants for all their guests, but when a prolonged stay is intended, visitors often employ additional servants. An intelligent boy, who will find his own food, lodging and clothing on a monthly wage of $16, will add a great deal to the pleasure of a visit. Steamship and railway lines offer special cheap rates for servants, who may accompany the traveler at slight additional cost. However, few Chinese boys are of any great value in traveling, most of them being helpless when taken away from home.

Transportation.—Considering its vast area, China's five thousand miles of railway cannot be considered to cover the country very thoroughly, but as the railways connect the principal points the mileage is ample to meet the requirements of the average traveler. Though all the lines are included in the system known as the Chinese Government Railways, some of them are under the management of foreigners approved by the foreign bondholders who furnished money for the construction. With the usual exceptions, travel on the express trains in China will be found comfortable and satisfactory. Sleeping cars and dining car accommodations are to be had on all long journeys, as between Shanghai and Peking, but the traveler should always make sure that he is taking the right train as neither meals nor beds are to be had on some of the ordinary mail trains. On some of the most important lines the check system of handling baggage is in vogue and trunks may be checked through to destination. On other lines the passenger must look after his own baggage. Plenty of porters will always be found to carry baggage to and from trains but he is wise who leaves this to the hotel runner's management.

As foreigners came to China long before its railways were built, the lines of foreign settlement followed the coast and the navigable rivers. To this circumstance is due the fact

that nearly every port of China in which foreigners reside, which are also the ports which travelers will want to visit, may be reached by one of the many coast or river steamship lines. The sailings are frequent and though the boats are small, most of them are comfortable and set a satisfactory table. On the smaller streams steam launch lines have been established connecting the larger ports with hundreds of smaller towns.

In the treaty ports the ricsha is the most popular means of getting about. Its invention is credited to an American missionary named Globe who while living near Yokohama in 1869 converted a baby carriage into a vehicle in which his invalid wife could travel about. From this modest beginning the ricsha has spread to all parts of the Far East, except Manila, and may be found as far distant as South Africa. Its full name is *jinriki-sha* and its Japanese etymology is given as *jin*, man; *riki*, power; *sha*, vehicle, or, literally, man-power-vehicle. Foreigners on the China coast have robbed the name of its first syllable and call it *rikisha* while some who live in Japan rob it of its last and call it *jinriki*. Only newcomers dignify it with its full name.

The first class ricshas in the principal cities are equipped with rubber tires, and are very comfortable. The charges vary in each place, but average about 40 cents an hour, 80 cents a half day, or $1.50 for a whole day. Treaty port residents use them for short trips about town, paying about 15 cents a mile, and five and ten cents for shorter trips. Never make the mistake of asking the coolie what the fare should be. He will immediately know that you are a stranger and demand five times the legal fare. Very frequently the coolie will demand a dollar for a trip from the steamer landing to the hotel when the correct charge is 10 or 15 cents. If you over-pay him your reputation for prodigality will soon spread, and you will be bothered during your entire stay by excessive demands. The cheerful ricsha coolie is crafty, and one of his favorite tricks is quickly to replace the coin you have given him with a counterfeit, which he will insist you have given him. If you argue with him, he will enjoy nothing better, as it

gives him an opportunity to show off his gift of repartee to the crowd which always assembles, and you are at a disadvantage in not knowing Chinese billingsgate. Pay him what you think is right and then walk away.

Carriages of various degrees of comfort are to be found in the principal ports, at a practically uniform charge of $1 an hour, $3 for a half day, or $5 for a whole day. These rates apply to carriages with Mongolian ponies. At a higher price, horse carriages may be obtained. The traveler who, on his arrival, is inclined to criticise the appearance of these carriages in the principal cities, will, after an acquaintance, with the wrecks in the smaller interior places, find the more elegant vehicles of the large ports highly satisfactory. No matter what the style of the equipage, the *mafoo*, or driver, will always expect a tip, though he seldom deserves it. It should be very small.

In the larger ports, of recent years, motor cars have almost driven public carriages from the streets. This is especially true in Shanghai, Tientsin and Peking, where the former long lines of carriages have disappeared and the advent of motor cars has made radical changes in street traffic. Rates for cars vary from two or three dollars an hour upward, while special rates are provided for excursions, such as from Peking to the Western Hills, etc.

In the Chinese cities, the streets are often too narrow for richas and sedan chairs are generally used. Travel in them is not very comfortable, but offers a novel experience. Rates vary, but a rate based on $1 a day for each coolie employed will be especially liberal. Donkeys will be found useful in Nanking, Soochow and other cities. The rate should be settled with the donkey driver before starting out. It will prevent a stormy scene at the end of the journey.

Houseboats, wheelbarrows, mountain chairs, palanquins and several styles of mule carts are among the many means of transportation which one may find and use in China, when he leaves the railways. It would be impossible to give any general rates which would apply in all parts of the country, or at any one place during all seasons, for the tariff is usually

what the traffic will bear. The ever valuable old resident must be called upon to supply the information. In any event it will be well, in all transactions of this sort, especially in case of journeys of any length, to bear in mind the following excellent advice given by Dr. Arthur H. Smith in his *Chinese Characteristics.*

"Of all subjects of human interest in China, the one which most needs to be guarded against misunderstanding is money. If the foreigner is paying out this commodity (which often appears to be the principal function of the foreigner as seen from the Chinese standpoint) a future-perfect tense is 'a military necessity.' 'When you shall have done your work, you will receive your money.' 'But there is no future-perfect tense in Chinese, or tense of any description. A Chinese simply says, 'Do work, get money,' the last being the principal idea which dwells in his mind, the 'time relation' being absent. Hence when he is to do anything for a foreigner he wishes his money at once, in order that he may 'eat,' the presumption being that if he had not stumbled on the job of this foreigner he would never have eaten any more! Eternal vigilance, we must repeat, is the price at which immunity from misunderstandings about money is to be purchased in China. Who is and who is not to receive it, at what times, in what amounts, whether in silver ingots or brass cash, what quality and weight of the former, what number of the latter shall pass as a 'string'—these and other like points are those in regard to which it is morally impossible to have a too definite and fixed understanding. If the matter be a contract in which a builder, a compradore, or a boatman is to do on his part certain things and furnish certain articles, no amount of preliminary precision and exactness in explanations will come amiss."

The observant traveler will at once note the absence of roads in China, especially south of the Yangtsze River. Around Canton, and in many other places in the Southern provinces the many natural waterways have been improved by the addition of connecting canals until the country is covered with a criss-cross of water routes affording a means of transporta-

tion more economical than the best of roads. These natural water routes and canals exist in nearly all parts of the country and afford a satisfactory explanation for the absence of roads. They also explain why, in Southern China, there is very little wheeled traffic. In the mountainous districts neither canals nor roads can be built and instead there are narrow footpaths, cargo being transported on the shoulders of coolies.

China was at one time equipped with an excellent system of highways, there being roads leading from Peking to Sianfu (1500 miles) to Tientsin, Kalgan and other points. Systems of roads also centered at Kaifeng, Tsinanfu, Foochow, Canton, Yunnan, Chengtu and Lanchow. These thoroughfares, which formerly covered the main trade arteries of the country, have been left for many centuries to take care of themselves. Rest houses and bridges which remain, as well as the records of history, attest to the one time magnificence of these highways. They were 20 to 25 feet wide and paved with large stone blocks. But the blocks have turned on edge or been appropriated for use elsewhere and little remains of the old system. The wheeled carts of North China would soon cut to pieces any road not kept in constant repair. Through centuries of use and misuse the roads have been worn down until often the road bed is 6 to 10 feet below the surface level of the surrounding country. In rainy seasons these roads became water courses and according to one well known writer on China, instances of wayfarers having been drowned in the roads are not unknown. Of recent years there has been an awakening interest in the building of roads, and although nothing in the nature of a national system has been undertaken, many good modern roads have been built for short distances from important towns.

Books on China.—One finds the selection of a list of books on China a difficult task, not because of a scarcity of publications, but because of the very large number of books on the subject. The interest of the country has inspired the production of books by men and women of many nationalities for several centuries and a complete bibliography would make a volume several times the size of this handbook. In 1917

Millard's Review (Shanghai) offered a series of prizes for the best list of books on China and a large number of lists were submitted. Rev. F. L. Hawks Pott, who acted as one of the judges of the contest made up a list of "Most popular books on China," the list consisting of the books most mentioned by the contestants. The list contained the following:

General and Introductory

"The Changing Chinese," E. A. Ross. Century Co., New York, 1912. It is a study of the conflict of Oriental and Western Cultures in China; the views of a famous sociologist.

"The Middle Kingdom," S. Wells Williams. Scribner's Sons, New York, 1882. Revised edition, 1907. This is a standard work which still holds an authoritative position.

"China, An Interpretation." James W. Bashford. Abingdon Press, New York, 1916. A general view of present day China from the point of view of an able missionary statesman.

Manners and Customs

"Chinese Characteristics." A. H. Smith. Fleming H. Revell Co., New York. This book, first published in 1894, has run through many editions. It is not only the most popular book on China, but one of the most widely read books of its kind ever published.

History

"A Sketch of Chinese History." F. L. Hawks-Pott. Kelly & Walsh, Shanghai. Revised edition, 1915. An excellent condensed outline for introductory study.

"Outlines of Chinese History." Li Ung Beng, Commercial Press, Shanghai, 1914. An interesting exposition of Chinese history from the point of view of a Chinese.

"China Under the Empress Dowager." J. O. P. Bland and E. Backhouse. Wm. Heineman, London, 1910. This is a fascinating story of the life of the last great Manchu ruler.

Political Relations

"Intellectual and Political Currents in the Far East," Paul S. Reinsch. Houghton, Mifflin Co., New York, 1911. An

authoritative discussion of a very complex question by a well known authority.

"Our Eastern Question." Thos. F. Millard. The Century Co., New York, 1916. This book was written primarily for Americans. It contains striking and convincing arguments on the relations of China, Japan and America.

Finance

"The New Atlas, and Commercial Gazeteer of China." North China Daily News & Herald, Shanghai.

Religions

"The Three Religions of China." W. E. Soothill. Hodder & Stoughton, London, 1913. An interesting, popular presentation of Buddhism, Taoism and Confucianism.

"The Religion of the Chinese." J. J. M. de Groot. MacMillan's, New York, 1912. This is a series of lectures giving a summary of the contents of his longer work, "The Religious Systems of China" which was published in six volumes.

Missions

"China Mission Year Book," a volume published annually by the Christian Literature Society, Shanghai. It contains much interesting information regarding the social progress of the Chinese.

Education

"The Chinese System of Public Education." P. W. Kuo. Commercial Press, Shanghai, 1915. This sketch of the history of education in China with a discussion of present day problems was originally written as a thesis at Columbia University.

"Educational Directory of China," an annual publication issued by Edward Evans & Sons, Shanghai, giving detailed information and statistics.

Art

"Chinese Art," Stephen W. Bushell. Victoria and Albert Museum, London, 1904. This is a standard work giving a general survey of the subject.

Reference

"The China Year Book," an annual edited by H. T. Montague Bell and H. G. W. Woodhead. George Routledge and Sons, London. E. P. Dutton & Co., New York. A reference book of great value.

"Things Chinese," J. Dyer Ball. Kelly & Walsh, Hongkong, 1903 (fourth edition). Although this is generally classed as a reference book, it is one of the most interesting works on China. From Abacus to Zoology it is a mine of information.

"Village Life in China." A. H. Smith. Fleming H. Revell & Co., New York. By many this is considered superior to the better known "Chinese Characteristics" by the same author.

"Legge's Chinese Classics." The original text and English translations by James Legge. Oxford University Press, 7 volumes. A monumental work which has never been surpassed in its field.

"The Lore of Cathay." W. A. P. Martin. Oliphant, Anderson and Ferrier, Edinburgh and London, 1901. An exposition of the intellectual life of the Chinese as revealed to a famous educationalist who spent almost his entire life in China.

"China; Travels in the Middle Kingdom," J. H. Wilson. D. Appleton and Co., New York.

The prize winning list in the contest conducted by Millard's Review listed several other books which should not be overlooked by anyone undertaking a serious study of China. Among them are:

"The Trade and Administration of the Chinese Empire." H.B. Morse. Longmans, Green and Co., New York, 1908, and "The Guilds of China" by the same author and brought out by the same publishers a year later. Both are standard works.

"Farmers of Forty Centuries," F. H. King. MacMillan Co., New York. The authoritative work on the agriculture of the Far East.

"Richard's Comprehensive Geography of the Chinese Empire." Translated and revised by M. Kennelly. Tusewei Press, Shanghai, 1908. Certainly the best geography of the country.

'Encyclopaedia Sinica." Samuel Couling. Kelly & Walsh, Shanghai, 1917. A larger, more ambitious and more modern work than "Things Chinese."

"Outlines of Chinese Art." Dr. John C. Ferguson. The University of Chicago Press. An authoritative interpretation of Chinese art by one of the greatest living authorities.

Having gone this far in selecting a list of books, it is difficult to find a stopping place, for there are many other books which deserve mention and recommendation. Putnam Weale's "Indiscreet Letters from Peking" is only one of a number of interesting books by this author, one of the best informed of present writers about China. The Princess Der Ling's "Two Years in the Forbidden City" is an intimate and very interesting description of life in court circles of Peking during the latter years of the Manchu *régime*. As this is being written there appears "Peking" by Juliet Bredon, a fascinating book on the capital which should be read by everyone who is interested in that wonderful city.

Those who are interested in the Chinese language should possess a copy of "The Chinese Language and How to Learn it" by Hillier, a book which will be found of great interest even by those who do not care to go ahead with a study of the language. Among the books dealing in an authoritative way with special subjects in China may be mentioned "Chinese Forest Trees and Timber Supply" by Norman Shaw. Those who have read the foregoing list of books will doubtless find that they have become interested in some special phase of study. They can find no greater storehouse of information than that contained in the annual publications of the North China Branch of the Royal Asiatic Society, Shanghai. They are for sale by Kelly & Walsh.

Calendar.—Officially, China has adopted the western calendar. A resolution putting the western calendar into effect was adopted in November 1911 and when Dr. Sun Yat Sen took his oath of office as President of China on January 1, 1912, it was officially recorded as "the first day of the first year of the Chinese Republic." Since that time all official documents have been marked with European dates, but in

private life and in business contracts the old customs still prevail. The Chinese year is lunar, the new year falling on "the first new moon after the sun enters Aquarius, which makes it come not before January 21st, nor after February 19th." The months being lunar, twelve of them do not make 365 days and this discrepancy is made up by the insertion of an occasional intercalary month, making 13 in the year, an occasion for joy on the part of landlords and others who collect their incomes by the moon.

The one important holiday of the year comes at New Year time when all shops are closed and all who can do so quit work entirely for a week or more.

Hotels and Inns.—European or American style hotels will be found in all the cities usually visited by foreign travelers; these hotels ranging in size from the large foreign establishments of Hongkong, Peking or Shanghai to modest places under Chinese management in the cities less visited by foreigners. All foreign hotels in China are conducted on the American plan, providing an inclusive charge for rooms, meals and the usual service. This charge will be found to range from $5 (Mexican) per day upward, though $8 is the more customary minimum charge. The daily tariff includes the usual three meals a day, and, in addition, afternoon tea and an early breakfast consisting of tea, toast and fruit, served in the room. With an increasing number of travelers to China each year, the hotels of the principal ports are often crowded to capacity and it is advisable to make arrangements in advance as far as possible.

In addition to the hotels which cater to foreign tastes alone, there is an increasing number of Chinese inns which are becoming Europeanized, serving what they fondly believe to be foreign style meals. Some of these are quite satisfactory. The food served at others is a ghastly travesty on the five course *table d'hôte* which all Chinese cooks believe to be necessary to the sustenance of the foreign life.

At most steamer landings and railway stations hotel runners will be found to take charge of baggage. A small charge is made for this service. Unless one makes special

demands on the servants, tips at all hotels in China may be confined to the dining room boy, room boy and coolie. If much entertaining is done and special dinners ordered, the head waiter, known as "the number one dining room boy" will expect a tip. Each one must decide the amount of these tips for himself, but as a basis for the calculation it should be remembered that a Mexican dollar represents about two days' wages for the average hotel servant.

If one leaves the regularly traveled routes of China, marked by railway and steamship lines and foreign hotels, he should be equipped either with letters of introduction or with an interpreter and a competent staff of servants. With a few letters of introduction, the stranger may travel to nearly every part of China and find a hospitable welcome at mission stations and foreigners' messes. Where these are not available, the Chinese inn will always be found. It will at least afford shelter and an opportunity to prepare the food which the prudent traveler will carry with him. However, it should be thoroughly understood that no trip away from the main traveled routes should be lightly undertaken. The traveler who goes in for a trip of this kind without adequate reason and complete preparation deserves the trouble and inconveniences he will undoubtedly meet.

Brigands, Pirates and Rebellions.—For the benefit of timid persons who may forego the pleasure of a visit to China because of alarming stories it may be well to point out that these dangers are very small. It should be remembered that China covers a very large territory, and brigands may ravage some parts of it without in any way disturbing the sections ordinarily visited by foreigners. All in all, travel is as safe in China as in any other part of the world. Robbers and pirates exist, of course, and there is usually a revolution or rebellion going on in some part of the country, but these things add zest rather than danger to the journey.

Guides.—In places where a guide is necessary, it is always advisable to secure one from the hotel or through one of the offices of Messrs. Thos. Cook & Son. The plausible gentry who hang about hotel entrances and gates of native cities

should be given a wide berth. Many of them are not guides at all, but runners from curio stores sent to lure the unwary traveler to a reckless purchase. The letters of recommendation they frequently carry have been loaned to them by a friend, or rented for the occasion. The advice of any guide as to purchases should be accepted with a great deal of caution, for according to universal custom he is entitled to a commission on sales and it is to his interest to lead to shops where the commission is the highest. It is not an unknown occurrence for the guide and the shopkeeper to take advantage of the tourist's ignorance of the language and arrange the terms of the commission in his presence while pretending to be haggling over the price.

The payment for guides ranges from $1.50 to $3.00 per day, to which must be added transportation and other traveling expenses. If the guide is discharged away from his place of employment the expenses of his homeward journey must be paid.

The many who dislike being personally conducted will find a ricsha coolie who speaks a little English quite valuable, and in many ways more satisfactory than a guide. The coolie takes delight in showing off his accomplishments and is glad to act as interpreter. Some try the experiment of taking a servant with them throughout a trip, to act as interpreter, guide and general handy man. Though the venture is sometimes successful it is more often a failure, for the average Chinese servant, capable as he may be at home, is usually quite useless on a journey, and, instead of caring for his master, needs quite a little looking after himself. To this general statement it must be added that there are quite a number of experienced travel servants some of whom have accompanied travelers on the usual railway and steamship lines while others have done duty on the less traveled routes in the interior. In every case, letters of recommendation should be demanded and verified.

Food and Drink.—The foreigner in China will miss few of the luxuries of food to which he is accustomed at home and will find many new delicacies he cannot procure in any

other country. Nearly every variety of vegetable known in Europe or America is cultivated in China and in addition there are many native foods which it is a delight to know. One will seldom find the American grape fruit served in China, but he will cease to regret its absence after he has made the acquaintance of the pumelo. Persimmons as large as tomatoes may be had by all who care for them. Delicious mangoes, reminding many of the Missouri pawpaw, are served ice cold for breakfast during the season. The lychee, or lichee, which is exported in large quantities, is equally delicious whether eaten fresh, dried or canned. All the year round the fruit stands of China will be found fully stocked with a variety of fruits. Indeed while other countries can offer superior quality, few have the variety of fruit all the year round that can be secured in China.

China is especially rich in poultry and game. Pheasant, duck, quail, rice birds, snipe and venison appear almost daily on the bills of fare during the season. Many of these articles of food, which might be accounted luxuries in other places, are very cheap in China.

One bit of advice which the traveler will hear over and over again is that he should not eat any food which has not been thoroughly cooked and should especially avoid green salads. This is good advice though one will often see it ignored by old residents with no apparent ill effects. It appears that the old resident may, without harm to himself, do many things which would send the newcomer to the doctor. Even the old resident is careful about the water he drinks and will have none which he is not certain has been both filtered and boiled. As the traveler cannot always be certain that this has been done, he will be wise to drink none but bottled waters, of which he will find a wide variety on sale everywhere. The Chinese themselves seldom drink water, but consume huge quantities of weak tea which has been made with boiling water. As regards alcoholic drinks, no country offers a wider variety or cheaper prices.

Pidgin English.—When the first British and American traders visited the coast of China they found a great barrier

to intercourse with the natives existed in the ignorance of each other's language. A long period of study is required of a foreigner to gain even a working knowledge of one Chinese dialect. This difficulty was overcome through the use of *pidgin* or *business* English. *"Pidgin"* represents the Chinese attempt to pronounce the word business and *Pidgin English* means *business English.* This language consists of several hundred English words, adapted to Chinese pronunciation and used without regard to English grammar, but as they would be in a Chinese phrase. In fact the language originated through attempts of the Chinese to make word-for-word translations from Chinese into English, expressing the sounds of English words by means of Chinese characters. Early trading at Canton was carried on largely by representatives of the East India Company, who, coming to China from India, brought with them a few Hindustani words which add picturesqueness to the pidgin English glossary. Recently many attacks have been made on this jargon, especially by cultured Chinese, and it is believed that it will eventually disappear just as it has in Japan. But for the present, except for the small class of foreigners who speak Chinese and Chinese who have a foreign education, pidgin English is the only means of communication between Chinese and foreigners. It is often used between Chinese themselves, for when two from different Southern provinces meet, each finds difficulty in understanding the local dialect spoken by the other. It was used to a great extent in the recent revolution by officers of the Republican army, who, brought together from all parts of the South, communicated with each other through pidgin.

There are many parts of China where pidgin English is unknown, but the traveler will find that a knowledge of the jargon, which is picked up in a few days, will suffice for all his needs so long as he remains in the treaty ports or on the usual traveled routes. Interpreters will be needed on any trip into the interior.

Owing to the great difference in local dialects it is obviously impossible to include in this volume the usual list of useful sentences found in a guide book, for they would be found useful only in the locality for which they were prepared.

In pidgin English, one word usually does the work of several, the jargon, like the Chinese language, being uninflected. For instance *my* is used for I, me, my, mine, our, ours, and we. *He* expresses he, she, it or they. *Catchee* is a modification of the English word catch, signifying ownership or acquisition. *"He have catchee one piecee wife"* means "He has married." *Belongee* is the English word belong, as pronounced by the Chinese, and has a variety of meanings. *"What side you belong?"* means "Where do you live?" *"He belongee too muchee boilum tea"* means "He has boiled the tea too long." *Can do* is used for yes, or as a form of interrogation. The Chinese servant will seldom use the word yes, and when he does use it, he often means no. There is no word for *yes* or *no* in the Chinese language. *Maskee* is a very useful word which means all right, correct, never mind, however, but, anyhow, and nevertheless. *Chop chop* is equivalent to hurry—seldom met with in China. *Chop,* when used alone, means trademark, brand, or name. *"Number one chop"* means "first-class quality." *Walkee* is used for all forms of travel motion or progress. Not only men and horses, but boats, birds and wagons *walkee. Chit* is a letter, but more often it is the memorandum of indebtedness which you sign at the hotel or club. *Cumshaw* is a tip or present. It need not be large, but is always expected. If you eat a meal in a Chinese restaurant, ten per cent will be added to your bill as a *cumshaw* for the waiter. *Face:* character, self-esteem. To *lose face* is the worst punishment a Chinese can endure. *Finish* is complete, or exhausted. When your boy tells you *"Ice have finish,"* he means there is no more ice. *How fashion?* is a familiar form of interrogation meaning Why? or What is the matter? When the boy tells you *"Ice have finish,"* you should ask *"How fashion?"* to which he will almost invariably reply *"My no savvey,"* meaning that he knows nothing of the reason for its finishing and disclaims all responsibility therefor. *Joss* is from the Portuguese *dios* and means idol, god or luck. A *joss-pidgin-man* is, literally, a God-business-man, or a clergyman. *Larn-pidgin* is the apprentice, who without pay will do most of the work around

your house and be blamed by the regular servants for everything that goes wrong. *Look-see-pidgin* is the general term applied to everything done for show or effect and is used for all forms of hypocrisy. *Plopa* is the Chinese pronunciation of proper and is used for right, correct, or nice.

Prof. E. H. Parker in his delightful book *John Chinaman* gives the following example of a typical pidgin conversation between himself and a Canton barber:

"Mornin', barber-man."

"Mornin', Missi Consun; wanchee my cuttee heh?"

"Yes; no wanchee cuttee too muchee; can cuttee littee."

"Oll ligh! My savee. My cuttee any man heh: plento man catchee my shabe he, ebbily mornin'. Beforetime Hongkong gobbunor ollo time my shabe he."

"What ting have got to-day, barber-man?"

"New piecy wice-loy hab go *ngamún* (*yamên*) to-day."

"That Chinaman talkee he belong good man?"

"No man savey: moos wait littee time, can see. Some man talkee he moos wanchee stop lat gambaloo."

"Have got too muchee gamble-housee that creek side!"

"Yih! Beforetime Sir Blook Lobisson no pay he stop lat side."

"What for that viceroy he soldier-man no look out?"

"He no likee. S'pose Missi Hance no bobbery [bother] he, he no likee too hat [hard]. Missi Hance no savey China talkee: moos wanchee new piecy largee Consun talkee he."

"Mr. Hance knew all about it: he told the flower-boats to clear out long ago, and the *wai-yün* [the viceroy's deputy] have got order."

"Missi Hance numba one good man: he lat hat [that heart] too muchee soft. My tinky Missi Consun too muchy soft hat, too."

"Any man talkee my so fashion? What ting that Chinaman talkee my?"

"Lat Chinaman talkee consun-side too muchy bijinis; Missi Consun any ting can makee. Maskee [never mind] what ting, ollo belong ploppa [proper]."

"Chinaman talky my so fashion?"

"Yih! Any man talky; suppose no got Missi Consun, no can!"

"What for no can? What thing my got number one?"

"Ollo man takee, fullin man come Canton side, before-time Missi Mayers numba one: Missi Mayers hab go way; ollo Chinaman talky Missi Consun numba one onsz-tan [understand]."

The most complete pidgin English vocabulary contains but a few hundred words, and one who is used to a wider selection of words will be surprised what a wide range of conversational subjects these few hundred words will cover. He should be careful, however, about the indiscriminate use of pidgin English, for cultured Chinese naturally dislike being addressed in that jargon. An old story is told in the treaty ports of the recently arrived missionary lady who sought the aid of the local mandarin in replacing the mission organ which had been damaged by rain leaking through a hole in the roof. "Have got before time one piecee organ, belong makee sing song," she explained. "Have puttee organ house inside. Roof topside have makee break. Lain come chop chop makee spoilum organ. Just now must catchee one more piecee." The mandarin listened attentively but did not appear to understand, so she repeated the story several times. Finally the light of understanding broke over his face, and he replied, "Ah, I understand. A rift in the lute, *n'est-ce pas?*" He was a graduate of an American university and had lived long in Paris.

Those who wish to pursue the study of pidgin English are advised to purchase those amusing little volumes *Pidgin English Sing Song* by Charles G. Leland and *Broken China* by A. P. Hill.

Routes and Fares.*—From America the principal routes to China are by way of San Francisco, Seattle and Vancouver. Canadian Pacific steamers sail from the latter place direct to

*The information given here is only approximately correct for both fares and routes are changing frequently in the readjustments following the close of the Great War.

Yokohama. From San Francisco, the Pacific Mail, China Mail, and the Toyo Kisen Kaisha offer sailings of approximately once a week. Steamers of all three San Francisco lines call at Honolulu, and at the principal ports in Japan though some do not call at Shanghai on the outward voyage, going direct from Japanese ports to Hongkong. As there are frequent sailings between Japan and China this need not inconvenience the traveler. From Seattle, the Nippon Yusen Kaisha and the Admiral line steamers sail fortnightly. All these steamers call at Japanese ports, though only those sailing from San Francisco call at Honolulu. The Nippon Yusen Kaisha steamers also call at Victoria, a few hours from Vancouver.

The first class fare on the best steamers of the Canadian Pacific, Pacific Mail, China Mail, Admiral and Toyo Kisen Kaisha lines to Shanghai is $346 (U. S. currency.) Formerly all steamship tickets from American ports to ports in China included the option of free transportation over the Japanese government railways from Yokohama to Kobe or Nagasaki, where the steamer was rejoined but this arrangement is no longer in effect. The China Mail, Toyo Kisen Kaisha and Canadian Pacific lines maintain an intermediate service, which is very popular. The intermediate steamers are somewhat smaller and slower than the mail boats but in other respects are satisfactory. They make the same stops at all ports but sail less frequently. The intermediate fare is $269 (U. S.) Formerly special railway rates were offered in connection with steamship tickets, equalizing the fares from practically all inland points in America to any sailing point but this has been discontinued and domestic rates only apply. Holders of first class steamship tickets are allowed 350 pounds of baggage on American railway lines and on Pacific steamers. In order to secure this baggage allowance on the American railways, the steamship ticket or order showing that a ticket has been purchased must be presented when the baggage is checked.

From London, the quickest route to the Far East in normal times was by way of the Trans-Siberian railway,

which covered the distance from London to Shanghai in 14 days. At the time this edition goes to press the Trans-Siberian route is entirely disorganized and there seems no prospect that it will resume for many years. A number of steamship lines connect Chinese ports with principal points in Europe, including Peninsular and Oriental, fortnightly sailings from London; Messageries Maritimes, fortnightly from Marseilles; Nippon Yusen Kaisha, fortnightly from Royal Albert Docks, London; Lloyd Trestino, from Venice and Trieste and Blue Funnel from London and Liverpool. First class fares on these lines, from London to Hongkong or Shanghai range from £104 to £150, with second class fare £76 to £108. Intermediate service is offered at £120 first class and £94 second. Quite a variety of routes are available by these lines, all of which go via Suez. The time on the mail steamers from London to Hongkong is about 34 days, but by traveling overland to Marseilles, this time may be reduced six days. The intermediate steamers time is seven weeks. Travel on some of the intermediate steamers offers the advantage of longer stops at the ports so that one can often, without leaving his ship, enjoy a fairly complete visit to many interesting points between Cairo and China. The trip from London to Shanghai, by way of Atlantic and Pacific steamers and by rail across America, occupies 28 days by the Vancouver route and 32 days by way of San Francisco, either route being shorter than the route via Suez. The fare from London to Shanghai by way of the United States or Canada is dearer than by the Suez route and in addition to the fare there is the expense of meals, sleepers and hotels on the trans-continental journey.

A choice of several lines is possible from Australia. Monthly sailings from Melbourne, Sydney and Brisbane are offered by the Eastern and Australian Steamship Co and the Nippon Yusen Kaisha. Vessels of both lines call at Hongkong, but do not call at Shanghai. The fare first class Melbourne to Hongkong is £54.

Round trip tickets on some lines are offered at slightly reduced rates, usually 5 to 10 per cent less than the price of

two single tickets. The principal lines sailing from Pacific coast ports have arrangements whereby a passenger may stop over and continue his journey on vessels of another line. Complete details of these arrangements should be learned before the ticket is purchased.

In addition to these lines of mail steamers, there are a number of freight lines which ply between New York, London, Marseilles, Antwerp and ports in China. Some of these freighters carry accommodation for a few passengers, at fairly cheap rates. The amount of comfort passengers would enjoy is determined largely by the class of cargo carried and the season in which the voyage is made.

Laws and Passports.—All foreigners in China are exempt from the application of Chinese laws, and are subject only to the laws of their own country, and to trial by their own consul, or courts of their own country. At Shanghai there are British and American Supreme courts and other courts representing different nationalities. For this reason a passport is of special value in order to establish ones nationality and all who stay for any length of time in the country should register at his consulate. Those who plan extensive trips in the interior of China should consult their respective consuls and secure special passports issued by the Chinese government. They are required of all who travel more than 30 miles from a treaty port except on steamers carrying a foreign flag, on trains, etc.

Telegrams and Posts.—The only inland telegram system in China is the Chinese Telegraph Administration, owned by the Chinese government, and under Chinese management. Telegrams in foreign languages are transmitted at rates twice as high as those charged for Chinese messages. In sending Chinese telegrams, a code book is used, in which all Chinese characters are numbered. The numbers are telegraphed, according to the Morse system, and the receiver fills in the Chinese characters from a similar code book. China has more than 25,000 miles of telegraph lines connecting all principal points. The Chinese post office has developed into a very efficient organization, reaching almost every corner of

the country, and affording communication at very reasonable rates. Letters to countries in the postal union, ten cents per ounce. The Chinese post office handles correspondence addressed in the Romanized version of Chinese names and shows remarkable ability in deciphering the many spellings which are used. In addition to the Chinese post offices more than sixty agencies of foreign post offices are maintained at the various treaty ports.

Chinese Names.—The lack of uniformity in the Romanized spelling of Chinese names is often a source of confusion. When foreigners first came to China they either expressed Chinese sounds with their own alphabets or gave their own names to places. Arbitrary systems of spelling sprang up, and though the Chinese post office has adopted an official Romanization for all place names, there remain in common usage many methods of spelling the same names. For instance, Scochow is variously spelled, Suchow, Suchau, and Soutcheou, while Shanghai will often be spelled Changhai, Schanghae, etc. Further confusion arises from the fact that many cities are known to foreigners by names which the Chinese do not use. Canton is known to Chinese as Kwangchau fu. Chinese also experience difficulty in finding the phonetic equivalent of foreign names. The Eames family; (Emma Eames was born in Shanghai) is known as Aemih; Jardine is expressed by Cha-teen; and Lane, Crawford, by Lane, Ka-la-fat. In Chinese usage the family name is first, thus Li Hung Chang was a member of the Li family and not a "Mr. Chang" as he was frequently called by American editors. Place names in this book follow the spelling adopted by the Chinese Post office.

Treaty Port.—This is the term applied to those cities wherein foreigners are allowed to reside and carry on business by reason of agreements to that effect in various treaties or voluntary concessions on the part of the government of China. Foreigners are not allowed to hold land, reside, or carry on business in any other places, though this restriction does not apply to missionaries. In many of the treaty ports

now open there are foreign settlements under the more or less complete control of the foreign residents.

The treaty ports are as follows:

Port	Province	Date of Customs Opening	Estimated Chinese Population
Aigun	(Heilungkiang)	July 1909	5,800
Amoy	Fukien	April 1862	114,000
Antung	(Shengking)	March 1907	34,000
Canton	Kuangtung	Oct. 1859	900,000
Changsha	Hunan	July 1904	250,000
Chefoo	Shantung	March 1862	54,000
Chinkiang	Kiangsu	April 1861	184,000
Chinwangtao	Chihli	Dec. 1901	5,000
Chungking	Szechuan	March 1891	614,500
Dairen	(Shengking)	July 1907	20,000
Foochow	Fukien	July 1861	624,000
Hangchow	Chekiang	Oct. 1896	594,000
Harbin	(Kirin)	July 1909	3,700
Hankow	Hupeh	Jan. 1862	826,000
Hunchun	(Kirin)	Jan. 1910	3,700
Ichang	Hupeh	April 1877	55,000
Kiaochou (Tsingtao)	Shantung	July 1899	34,000
Kiukiang	Kiangsi	Jan. 1862	36,000
Kiungchow (Hoihow)	Hainan	April 1876	43,000
Kongmoon	Kuangtung	March 1904	62,000
Kowloon	Kuangtung	April 1897	—
Lappa	Kuangtung	June 1871	—
Lungchingtsun	(Kirin)	Jan. 1910	500
Lungchow	Kuangsi	June 1889	13,000
Manchouli	(Heilungkiang)	Feb. 1907	5,000
Mengtze	Yunnan	Aug. 1889	10,900
Nanking	Kiangsu	May 1899	269,000
Nanning	Kiangsi	Jan. 1907	40,000
Newchwang	Shengking	May 1864	61,000
Ningpo	Chekiang	May 1861	450,000
Pakhoi	Kuangtung	April 1877	20,000

Samshui	Kuangtung	June	1897	6,000
Sansing	(Kirin)	July	1909	22,500
Santuao	Fukien	May	1899	8,000
Shanghai	Kiangsu	June	1854	651,000
Shasi	Hupeh	Oct.	1896	95,900
Soochow	Kiangsu	Sept.	1896	500,000
Suifenho	Kirin	Feb.	1908	1,500
Swatow	Kuangtung	Jan.	1860	70,000
Szemao	Yunnan	Jan.	1897	15,000
Tatungkow	(Shengking)	March	1907	4,300
Tengyueh	Yunnan	May	1902	10,000
Tientsin	Chihli	May	1861	800,000
Wenchow	Chekiang	April	1877	100,000
Wuchow	Kuangsi	June	1897	40,000
Wuhu	Anhui	April	1877	98,000
Yatung	(Tibet)	May	1894	—
Yochow	Hunan	Nov.	1899	20,000

Names of territories enclosed in brackets do not belong to the eighteen Provinces of China Proper.

Weights and Measures.—It is only fair to the reader to state at once that there are no weights and measures in China as they are known in other countries. In theory the system is a very fine one, being based on the decimal notation, but in practice every dealer or every guild fixes an individual standard which may or not be like that of any other dealer or guild. Thus while the *picul* is a standard of weight in all parts of the country, it is always necessary to determine how heavy the *picul* is. As the *picul* is composed of a variable number of *catties* which may also vary in weight and as each one of the smaller divisions of weight is subject to variations it is quite impossible for any foreigner ever to tell just what is meant by a *picul.* Says Dr. Arthur H. Smith in his *Chinese Characteristics:* "So far is it from being true that 'a pint is a pound the world around,' in China a pint is not a pint, nor is a pound a pound. Not only does the theoretical basis of each vary, but it is a very common practice (as in the salt monopoly, for example) to fix some purely arbitrary standard, such as twelve ounces, and call that a pound (catty). The

purchaser pays for sixteen ounces and receives but twelve, but then it is openly done by all dealers within the same range, so that there is no fraud, and if the people think of it at all, it is only as an old time custom of the salt trade. A similar uncertainty prevails in the measurement of land. In some districts the acre is half as large again as in others, and those who happen to live on the boundary are obliged to keep a double set of measuring apparatus, one for each kind of acre." The same author continues, in discussing the Chinese disregard for accuracy— "Under these circumstances, it cannot be a matter of surprise to find that the regulation of standards is a thing which each individual undertakes for himself. The steelyard maker perambulates the street, and puts in the little dots (called 'stars') according to the preferences of each customer, who will have not less than two sets of balances, one for buying and one for selling. A ready-made balance, unless it might be an old one, is not to be had, for the whole, scale of standards is in a fluid condition, to be solidified only by each successive purchaser."

With the foregoing explanations the following tables of weights and measures are appended:

MEASURES OF WEIGHT

10 Li.....1 Fen (Candareen)
10 Fen.....1 Ch'ien (Mace)
10 Ch'ien.....1 Liang (Tael)
16 Liang.....1 Chin (Kin) or Catty
100 Chin.....1 Tan or Picul

For purposes of foreign trade these weights are fixed as follows:—

1 Liang.....583.3 grs.—1-1/3 oz.—37.783 grammes
1 Catty.....1-1/3 lb. or 604.53 grammes
1 Picul.....133-1/3 lbs. or 60.453 kilogrammes

According to the *China Year Book*, from which this information is taken, the *catty* ranges in native trade from 12 to 43 1/2 ounces, and the number of *catties* to the *picul* will vary from 90 to 280.

MEASURES OF LENGTH

10 Fen.....1 Ts'un (inch)
10 Ts'un.....1 Ch'ih (foot)
10 Ch'ih.....1 Chang (Pu or Kung)
180 Chang.....1 Li

For purposes of the foreign customs trade the length of the *ch'ih* is fixed at 14.1 inches or 0.358 metres, this arrangement being reached in the Anglo-Chinese agreement of 1858.

A *li*, theoretically 2,115 feet or two-fifths of a mile, is usually regarded as a third of a mile. One will often find that the distance from A to B is reckoned at 20 *li* while from B to A is 25 *li*. This discrepancy is explained by the fact that the road one way is uphill. In rainy weather when roads become difficult the "distance" between points will increase 50 to 100 per cent.

Some of the "standard" lengths in various trades, etc. are as follow:—

		Inches
Carpenter's	ch'ih	11.14
Mason's	„	11.08 (10.9)
Artisan's	„	12.569
Board of Revenue's	„	13.181
Tailor's	„	13.85—14.05
Customs House	„	14.098
Junk Builder's	„	15.769—15.69

MEASURES OF AREA

In measures of area the following tables are used:—

10 Ssũ.....1 Hao
10 Hao.....1 Li
10 Li.....1 Fen
10 Fen.....1 Mow
100 Mow.....1 Ch'ing

———

25 Square Ch'ih.....1 Pu or Kung
240 Pu.....1 Mow
100 Mow.....1 Ch'ing

The *mow* is known to most foreigners as consisting of one-sixth of an English acre, that being the standard fixed in Shanghai where the foreigners insist on knowing exactly what is meant by the term. In other parts of China the *mow* means whatever local custom may have established as its meaning and nothing more. It is known to vary in different parts of the country from one-fifteenth to one-third of an acre.

MEASURES OF CAPACITY

Measures of capacity are probably used less in China than in any other country, for most fluids are sold by weight. Wooden measures are used for retail transactions in rice and grain but in the wholesale trade these commodities are sold by weight. Most of the measures of capacity which one sees in the rice dealers' shops are really measures of weight, local custom decreeing that a certain measure full of rice be equal to one, five or ten *catties*. Though the Chinese merchant always makes a concession to the customs of foreigners and sells his silk by the yard, the Chinese customer when buying some qualities will pay for it by the ounce. Eggs, too, are sold by weight rather than by the dozen as in our own enlightened land where we pay as much for a dozen small eggs as for a dozen large ones. However, on the rare occasions when the Chinese do use measures of capacity, their theoretical table is as follows:—

10 Ko.....1 Sheng
10 Sheng.....1 Tow
10 Tow.....1 Shih

These terms may mean much or little for the *tow* according to one authority ranges from 176 to 1800 cubic inches.

The Chinese themselves are becoming dissatisfied with this confusion in weights and measures and there is reason to believe that reforms are under way. Foreign standards are used, of course, in foreign trade. Formerly the Chinese people traveled about very little and they were not greatly inconvenienced by the different standards which existed in other parts of the country. Now with the building of railways, there is a great deal of traveling about and the old standards will not do.

HISTORICAL SKETCH

Yuan Shih K'ai

HANDED down by legends, Chinese history begins about 2500 B.C. with the reign of the three emperors, who in a remarkably short space of time brought a barbarous people to a comparatively high stage of civilization. The first of these semi-mythical rulers was Fu Hsi (or Fuhi), who instituted marriage, taught the people to fish with nets, domesticated the wild animals for their use, invented the flute and lyre and replaced former methods of communication (by means of knots tied in strings) with a kind of picture language which has developed into the present Chinese ideographs. His grave is now pointed out in Chechow, Honan, where thousands assemble annually to do reverence to his memory. The following emperor, Shen Nung, carried the advance of the people still further. He taught agriculture and the use of herbs as medicine, and is now known as "The Imperial Husbandman." The third emperor, Hwang-ti, extended the boundaries of the empire, reformed the calendar, established cities, and introduced the use of carts and boats, while his consort taught the rearing of silkworms. Foreign historians regard these three emperors as merely representative of different stages of early civilization, while the Chinese ascribe to them supernatural qualities.

After the death of Hwang-ti several unimportant rulers succeeded and a little later (B.C. 2357) the famous ruler Yao was placed on the throne. He and his successor, Shun, are doubtless the most popular figures in Chinese history. During the reign of Yao, China was harassed by a great flood, which from the Chinese descriptions bears a resemblance to the deluge of the Bible. The minister of public works having failed to combat the flood, the task was undertaken by Yu, his son. He built great canals, dug tunnels through mountains,

and at length the flood subsided, after having devastated the country for nine years. He is credited with engineering feats which would compare creditably with the building of the Panama Canal.

Yao finally handed over the government to his colleague, Shun, and he in turn gave it to Yu. Yao and Shun are two of the greatest figures in Chinese history and historians have vied with each other in ascribing to them every possible virtue and holding them up as examples to be followed by all other rulers. In the recent revolution, when the monarchy was exhorted to hand over the government to the Republicans, the examples of Yao and Shun in voluntarily surrendering the throne were cited.

Yu, the canal builder, founded the first of China's long succession of dynasties which lasted from 2205 B.C. to 1766 B.C. There were frequent revolutions in its history, as was true of all succeeding dynasties, but the Chinese people continued to advance in the arts of civilization. The dynasty, starting with the able and resourceful Yu, fell on evil days and the eighteenth emperor, Kie, was a cruel tyrant, whose name is synonymous with all that is infamous and vicious. Tang, the Prince of Shang, led a revolt, overthrew Kie, and established the Shang or Yin dynasty, which stood from 1766 to 1122 B.C. Tang is accounted one of the great emperors of China and many writers have competed in their praise of him. After a successful revolt against Chou-sin, the last ruler of the Shang dynasty, Wu Wang set up the Chow dynasty and rewarded those who had helped him and his father, the Duke of Chow, by granting them titles and certain portions of the kingdom, establishing a feudal system, not unlike that of mediæval Europe. He also fortified his position as emperor by the introduction of elaborate court ceremonial, and introduced distinctive court and ceremonial dress. The dynasty was the longest in the history of China, extending from 1122 B.C. to 249 B.C., a period of almost 900 years. The undisputed portion of Chinese history begins with this period, for the stories of the earlier are mainly based on records which both Confucius and Mencius showed to be

unreliable, and the present accepted chronology was not known until after the time of Confucius. Indeed no dates in Chinese history earlier than B.C. 722 are authentic, but records existing at that time show such a high state of civilization as to corroborate the Chinese claims for the great antiquity of their race. The Chow dynasty is notable for the fact that during its rule the three great philosophers, Confucius, Mencius and Laotze were born.

The feudal system which had been established by the founder of the dynasty at length resulted in great growth for the various feudal states, at the expense of the central government. As the centuries passed, the fiction of allegiance to the central power became less, and the rival states engaged in petty warfare among themselves, stronger states gobbling up the weaker ones, until finally there arose the Napoleon of China, a man strong enough to conquer all others and unite the country under one rule. This was Shih Hwang-ti, the Duke of Tsin, who overthrew the thirty-fifth and last emperor of the dynasty and in 221 B.C. established the Tsin or Chin dynasty. From that date China remained an empire for more than two thousand years, though the throne passed to many houses. Although it was divided several times between rival thrones, these short periods but briefly interrupted the unity of the country.

Shih Hwang-ti, who assumed the title of emperor, realized the weaknesses of the former administration and abolished the feudal system. In its place he divided the country into a number of provinces, over each of which he appointed a governor-general. He removed his capital to Hienyang, now known as Sianfu, and there built a magnificent palace which far surpassed any previous architectural attempts in China. His reign was one of great internal development, for he constructed many roads and canals. But a part of the people refused to accept his reign without protest and the scholars continued to tell of the glories of the old feudal system and to insist that it be restored. As a reprimand to them and as an indication that his dynasty had begun anew and would not be bound by traditions or precedents he ordered all the books of

the empire burned, including the vast libraries which previous monarchs had collected. The only exceptions to this order were books on astrology, divination, medicine and husbandry. As a means of silencing the *literati*, he ordered several hundred of them buried alive. These orders have caused his name to be execrated by all Chinese scholars since that time.

The empire of China had by this time extended from the original seat near Sianfu until it comprised what is now China proper, north of the Yangtsze river. The extension of the northern boundaries had brought the Chinese into contact with the Tartar tribes of the north, and Shih Hwang-ti built the great wall around the confines of his kingdom to protect it from Tartar attacks. Work on this great undertaking was begun in 214 B.C. What is now Chinese Turkestan became a Chinese colony and caravans passed through establishing trade with Persia and Rome. Shih Hwang-ti died six years after work on the Great Wall was begun and the throne passed to his youngest son, with the title of Second Emperor. Defeated rulers of the old feudal states were naturally jealous of the success of the Duke of Tsin and one of them, the Prince of Han, led a successful revolt against the Second Emperor, who was put to death after a short and inglorious reign. This dynasty lasted but fifteen years, the shortest of all in the history of China. It receives little praise from the Chinese historians but it gave to China the name by which the country has since been known to foreigners. The word Tsin or Chin became corrupted into China.

The Han dynasty marked the establishment of the unity of the Chinese people, and the Chinese, with the exception of the Cantonese, still call themselves "The sons of Han." The Prince of Han began his reign by repealing the decree regarding the destruction of books, and aided in the restoration of the burned libraries. He set the example for future rulers by offering sacrifice at the tomb of Confucius, and the dynasty originated the literary examinations on which China's great civil-service system was formed. The struggles with the northern tribes began during this reign, the most serious being with the tribes of Mongolia, ancestors of the Huns with

whom Attila, 600 years later, scourged Europe. However the territory of the country was enlarged, taking in a large section south of the Yangtsze and the present province of Kansu.

The power of the Han dynasty declined after nearly two centuries of rule, one of the causes being an outbreak of pestilence which continued for eleven years. A Taoist priest claimed to have discovered a magical cure for the pestilence and on the strength of this claim secured enough followers to take possession of some of the northern provinces and seriously threaten the throne. Wang Mang, Tung Cho and Tsao Tsao, who have since been known to history as the "Three Traitors," took advantage of this period of disorder to seize the throne and divide the empire into three parts, each of them appropriating one of the kingdoms.

Although they had divided the country amicably, the three kingdoms did not remain at peace and the 45 years which this period of the three kingdoms endured were marked by continual warfare between them. This was China's period of chivalry and a great many of the most popular poems and dramas are founded on the stirring events and deeds of daring which occurred during the time. In the end the Kingdom of Wei triumphed and assumed rule over the others. The occupants of the throne were descendants of the founder of the Han dynasty, so Chinese history regards the period of the three Kingdoms as merely an interruption of the Han reign.

After the final downfall of the Han dynasty there was constant warfare for the mastery of the country and several short-lived dynasties succeeded, these being Tsi (479 to 502). Liang (502 to 557), Chen (557 to 589), and Siu (589 to 619).

Tai-tsung at length conquered the country, establishing the Tang dynasty which existed from 619 to 902, during which time the frontier of China was extended to eastern Persia and the Caspian Sea. During this dynasty lived Empress Wu Hou, one of the consorts of Kao-tsong, who seized supreme power and ruled the country for some time. Her accession to authority established the precedent which enabled the late Empress Dowager, Yehonola, to rule China during the

latter part of the last and the beginning of the present century. The peace of the country was disturbed several times by Tartar attacks and by internal rebellions, all of which were put down. Korea was conquered and made a vassal state in the hope that it would serve as a buffer against the Tartar attacks.

The Emperor Wu-tsung who began a rule of six years in 841 abolished all nunneries and monasteries and ordered all missionaries out of the country. Buddhism, however, soon revived and was given a semblance of state sanction a few years later when an Emperor claimed to possess one of the bones of Buddha. The history of the latter part of the dynasty is chiefly a record of a feeble government which was finally overthrown. There followed five brief dynasties under which the country was ruled from 907 to 960. These dynasties were little more than military despotisms, set up by successive victorious generals.

The next substantial dynasty was the Sung (960 to 1280), but it was not allowed to rule undisturbed. The Tartars continued to grow in strength and in 1125 successfully renewed their attacks, taking possession of the capital at Kaifeng, Honan, and forcing the emperor to pay tribute. Probably the tribute remittances were not sent promptly, for the Tartars came again and, just as they had done 700 years before, conquered all of the northern part of the country, the Chinese retaining possession of the southern part. The Emperor removed his capital, first to Nanking, and then to Hangchow.

A few years later, Ghengis Khan began the conquest of the country, having previously formed a confederacy of the Mongol states. They found their hardest foes would be the Tartar occupants of the north, so a treaty was entered into with the Sung Emperor, wherein it was agreed that he should join forces with the Mongols to drive out the Tartars, and should occupy Honan undisturbed. The Tartar tribes having been defeated, the Sung rulers moved into Honan, in accordance with the terms of the treaty, but were ordered to evacuate.

The work of conquest so ably begun by Ghengis Khan was carried on by his son Ogotai, who conducted expeditions overrunning Poland, Hungary and Russia. Kublai Khan

grandson of Ghengis, followed as the Mongol leader and completed the work of conquest. His armies were sent against the Chinese and the Sung dynasty was wiped out, the last Emperor being drowned near Canton.

The conquest of China, which had occupied the attention of the Mongols for more than 100 years, was completed in 1260, when the Yuan dynasty was set up, a dynasty which was destined to remain in power a shorter period than that occupied by the conquest.

Kublai Khan made partially successful attempts to reconcile the people to his alien rule, and then began fresh attempts at conquest. An attack on Japan failed, but Annam was added to the list of tributary states and remained so until it became a dependency of France in 1864. The Burmese were forced to pay tribute. The Emperor was as energetic in public works at home as he was in conquests abroad and is credited with adding many improvements to the Grand Canal, which was widened and lengthened. It was during his reign that Marco Polo, the Venetian adventurer, visited the country and gave to Europe its first authentic and detailed knowledge of the Great Khan.

The idea of foreign rule was hateful to the Chinese and many secret societies sprang into existence having for their purpose the overthrow of the Mongol rule.

At length the long-threatened revolt broke out, headed by an obscure servant in a Buddhist temple north of Nanking. The Mongols had lost their prowess as fighting men and so great was the hostility to them that the rebels met with little resistance. As the leader captured one section of the country he established law and order and left the people of that district to live in peace while he went on with his victorious army. In 1355 he captured Nanking and thirteen years later, when master of the entire empire, he proclaimed himself emperor with the reign title Hung Wu, establishing the Ming dynasty.

It was during this dynasty that China began to come more in contact with European nations. In 1511 Portuguese traders arrived at Canton and received a friendly reception. Six years later Fernando Peres de Andrade entered Canton and

was allowed to proceed to Peking, the capital of the Mings. A short time later, his brother Simon arrived on the Southern coast, and not being satisfied with the reception he received, committed depredations on the coast, from Foochow to Ningpo. The Chinese retaliated by killing many of the Portuguese and Andrade was put to death. In 1622 the Dutch appeared, were driven off by the Chinese, and retired to Formosa, where they established posts protected by forts.

The Ming dynasty, after ruling nearly three hundred years, fell before the Manchus, a tribe of Tartars living near the present city of Moukden. One of the last Ming emperors neglected the administration of the country to meddle in the affairs of the border tribes and in doing this earned the resentment of the Manchus. Nurhachu, the Manchu chieftain, led an attack against the Chinese and in 1618 invaded the Liaotung Peninsula. The invaders put to rout the Chinese who opposed them and on capturing a city compelled the Chinese to shave the front part of their heads and braid their hair into queues, as a sign of their subjection to the invaders. This was the origin of the queue which became such a distinguishing characteristic of the Chinese during the rule of the Manchus and has, since their overthrow, been slowly disappearing.

The Chinese brought cannon from Macao with which to defend themselves against the invaders and succeeded in holding them in check. In the meantime two rebels, Li Tzu Cheng and Cheng Hsien Chung, starting from Shansi and Shensi, met with great success and overran a large part of the Empire. The rebel Li assumed the title of Emperor and advanced on Peking. Chuang Lieh, the last Ming Emperor, committed suicide when a treacherous eunuch opened the city gates for the rebels.

General Wu Sen Kwei, who was holding back the invaders at the border, determined to avenge the death of his Emperor, and like the Sungs several hundred years before, entered into an agreement with the Manchus who were to aid him in driving out the rebels. The allies marched on Peking, routed the rebels, and General Wu pursued them to the South.

Returning to Peking he found that the Manchu Regent had placed his nephew on the throne with the title of Emperor and inaugurated the Ts'ing dynasty. The Chinese in the South struggled for fifteen years against this usurpation of power, but in the end were compelled to acquiesce in the Manchu rule.

Exclusiveness and intolerance of any intercourse with foreigners distinguished the foreign relations of the country during almost the whole of the Manchu reign. In 1635 England had granted a charter to English merchants authorising them to trade in China and as a result Captain Weddell sailed for the East with a small fleet of vessels. Passing forts on his way to Canton, his fleet was fired on. He retaliated and silenced the forts. The Chinese authorities then granted the right to trade at Canton, subject to heavy restrictions.

The value and importance of Chinese trade became better known and in 1793 England sent Lord MacCartney to negotiate a treaty with China providing for better relations between the two countries, but little was accomplished. About twenty years later Lord Amherst headed another embassy from England but was not received by the Emperor. For more than forty years after the embassy of Lord MacCartney, England continued her unsuccessful efforts to secure from China some satisfactory agreement providing for trade relations between the two countries.

During this period all English trade with China was in the hands of the East India Company, but the monopoly came to an end in 1834. On the Chinese side, all foreign trade had been in the hands of a monopoly similar to that of the East India Company, the famous Co-hong of Canton. In fact all foreign commercial relations had been delegated to this guild of Canton merchants, with which the foreigners could deal and which had the authority to place many restrictions on foreign trade. Although England ended her monopoly, the Chinese saw no reason for similar action. The Co-hong was unwilling to relinquish its rights and the foreigners had no means of dealing directly with the government. At that time the foreign traders were limited to a small section of Canton,

where they could reside. They could sell their goods only to members of the Co-hong and make purchases from them alone. No one was allowed to teach them the language and they could not leave the confines of their residence area without a Chinese guard, nor were they allowed to go into the city of Canton. Strained relations between foreigners and Chinese resulted. The Manchu government at Peking all along took the attitude that commerce was beneath the dignity of the Son of Heaven and did not deign to notice it.

About 1836 the Chinese government did deign to notice foreign trade, for it became alarmed over the outflow of silver, a great part of this being due to the sale of opium smuggled in by foreigners often with the connivance of Chinese officials. In 1839 it was decided to make a determined effort to abolish the oplum traffic, which had been introduced into China from India. A commissioner appointed to carry out the plans of the government arrived in Canton, seized the opium in the foreign warehouses, more than 20,000 chests were destroyed.

Further demands were made on the foreign merchants and a year later war broke out between Great Britain and China. China was worsted on every side, but the conflict dragged on until the arrival of Sir Henry Pottinger, in 1841. The war was then carried to the North, Sir Henry being instructed to make terms of peace with no authority less than that of the Imperial government. The fleet sailed up the coast, taking, in rapid succession, Amoy, Ningpo, Woosung and Shanghai, then proceeded up the Yangtsze and bombarded Chinkiang. By the time Nanking was reached, two imperial commissioners were there waiting to arrange for peace.

The treaty of Nanking was concluded on August 29, 1842. It provided that Canton, Shanghai, Amoy, Foochow, and Ningpo be opened as treaty ports where foreigners could reside and carry on their trade. The island of Hongkong was ceded to Great Britain and an indemnity of 21 million dollars was to be paid, 6 million of which was for the opium destroyed. Fair tariff rates were to be maintained at the treaty ports and communication between the two nations was to be on terms of equality. Similar treaties were then concluded with

the United States and with France. Under the provisions of this treaty, foreign firms were established at the five ports and the foreign residents of China greatly increased in number. A few missionaries had been sent to the country before this time, but with the opening up of the ports, more active work was possible.

In 1851 Emperor Hien Feng ascended the throne and about the same time the Taiping Rebellion broke out under the leadepship of Hung Hsio-chuen. The teaching of a Protestant missionary in Canton was the indirect and innocent cause of the rebellion, for Hung, with half-formed ideas of Christianity, became a fanatic. For a time he organized a religious society near Canton, the object of which was to destroy idols. As the society grew in membership it became political and anti-dynastic. Hung announced himself as the "Heavenly King" and led his forces against government troops with the purpose of overthrowing the Manchus. The rebels marched northward to the Yangtsze valley sacking cities and devastating the country through which they passed. There is scarcely a city of the Yangtsze valley which does not show today some evidences of their visits. They seized Hanyang, Wuchang, Hankow, Anking, Kiukiang and Nanking, the latter city being selected as the Taiping capital. In 1853 an expedition was sent from there against Peking, but was repulsed at Tientsin. Li Hung Chang, who was then a young officer in Anhui, first came into prominence as a result of this rebellion. He employed two Americans, Ward and Burgevine, to command an army which had greater success against the rebels than attended the efforts of the regular Imperial forces.

While this rebellion was progressing northward, the friendly relations which had been established between Great Britain and China again became strained. The Chinese complained that opium was being smuggled into the mainland of China from Hongkong by means of vessels flying the British flag. The British asserted that they were still harassed by useless and malicious trade restrictions. The Chinese authorities seized and threw into jail the native crew of the "Arrow," a small vessel flying the British flag, and the nego-

tiations which followed led to serious difference of opinion, both sides preparing for war.

The first contingent of British troops was sent out in 1857 under Lord Elgin, who had been appointed Lord High Commissioner for Great Britain, but the force of 5000 men with which he started was diverted to India to help put down the Sepoy mutiny. Meanwhile a French missionary had been murdered by the Chinese and the French government took this as a deciding reason for joining with the British.

The two forces sailed up the coast and easily took the Taku forts, when peace terms were discussed. It was agreed that Newchwang, Formosa, Swatow, and Kiungchow be opened as additional treaty ports and the British be given the privilege of trading on the Yangtsze river. An indemnity of 2 million taels was to be paid to each government and the tariff revised.

The following year had been set for ratification of the treaties, but the Chinese refused to agree on any place for exchange of ratifications. The two fleets proceeded to Tientsin and found the harbor blocked with piling and heavy chains, while they were fired on by the Taku forts. Another force of 20,000 men which was sent out captured the forts. The Chinese sued for peace, but British emissaries sent to meet the officials coming from Peking were captured and thrown into prison. The forces advanced on the capital and a new treaty was signed October 22, 1860, the original indemnity being increased to 8 million taels. Kowloon, on the mainland near the island of Hongkong, was ceded to Great Britain and Tientsin was opened as a treaty port.

While the Imperial forces were engaged with their foreign adversaries, the Taipings had taken advantage of the opportunity to extend their operations and resumed possession of a section south of the Yangtsze river. When the rebellion started it was believed to be inspired by purely Christian motives and foreigners who had long since grown tired of the evasions and deceptions of the Manchu government readily gave their sympathy to the Taipings, while misinformed missionary societies in England and America held prayer meetings for the success of the rebellion. But the quasi-

religious motives in which the rebellion orginated soon disappeared and when missionaries called on the "Heavenly King" at Nanking they found him an arrogant fanatic living a dissolute life which gave the lie to his religious pretensions.

Foreign sympathy finally veered to the side of the Imperialists and foreigners took an active part in the fighting against the Taipings. General Ward was killed while leading an attack against the rebels and then Great Britain loaned to the Imperial government the services of Captain C. E. Gordon of the British army to take the place of General Ward. Captain Gordon reorganized the Imperial forces, placed them under foreign officers and continued the successes of his predecessor. He finally secured the surrender of the rebel stronghold of Soochow, making an agreement that the lives of the leaders should be spared. Li Hung Chang broke faith with the rebels and had the leaders beheaded, whereupon Captain Gordon refused to remain with the army.

However, his work was completed, for soon thereafter Nanking fell before the Imperial army, which had kept it in a state of siege for eleven years, and the rebellion ended in 1864. Some of the leaders committed suicide and the others who escaped execution quickly dispersed. The rebellion ceased to be and the rebels returned to their farms and shops as quickly as they had taken up arms. But the country had suffered devastation which is still attested to by the ruins of cities. Over 20 million lives had been lost and half the country plunged into extreme poverty.

Hien Feng died in 1861, leaving as the heir to the throne his son, T'ung-chi, a child of five years. What proved more important in the future history of China was the fact that he was survived by Tsze Hsi, the little emperor's mother, who, owing to the birth of the child, had been raised from the position of favorite concubine to that of Imperial consort. With the legitimate empress, who was childless, Tsze Hsi became joint regent. For fourteen years, the two empresses ruled, the mother of the emperor by virtue of her superior abilities slowly gaining the ascendancy. But in his nineteenth year the young emperor died, an event not unwelcome to the

plotters around the throne who hoped thereby to be able to seize power for themselves.

In this conflict the Empress Dowager, Tsze Hsi, outwitted them all, and secured the selection of the infant son of her sister who had married a brother of Hien-Feng. This coup gave her renewed power and prolonged the regency in which she had, by this time, become dominant. The infant Emperor, Kwang Hsu, ascended the throne in 1875 while the Empress Dowager continued the dominating figure in all governmental affairs. His selection had been prompted by her boundless ambition and in it she had violated one of the most sacred traditions of the Chinese. The conditions of ancestor worship demanded that each successor to the throne be of a generation just succeeding that of his predecessor. Kwang Hsu did not fulfil that condition, for he was a first cousin of the unfortunate Emperor whom he followed. There were many criticisms of this act in China, and the prestige of the Manchu court was weakened in the eyes of the Chinese.

Korea had long been a vassal state and foreigners naturally looked to China to redress any wrongs they might suffer there. In 1866 some French missionaries were murdered in Korea, and soon thereafter an American vessel was burned and members of the crew killed. Both France and the United States demanded satisfaction but China replied that she was not accustomed to interfere in the affairs of her vassal states and paid no attention to the reprisals made by both France and America. Shortly after this Japan found it necessary to retaliate for Korean attacks on a Japanese gunboat. The Korean government was compelled to pay an indemnity and to open up the country for intercourse with Japan. In order to neutralize the predominant Japanese influence established by this arrangement, the Chinese government threw Korea open to the whole world.

France, in 1864, had annexed Cochin-China, under the pretext that France was the protector of the Roman Catholic missions. Twenty years later France manifested desires for Tonkin, north of Annam, as a country which would enable it to tap the province of Yunnan. Tonkin appealed to China for

protection. Negotiations followed and China agreed to cede some territory to France. When French troops came to take possession of these places, they were fired on by the local garrison, owing to the fact that no date had been set for the actual transfer and the Chinese garrison was not advised of the arrangement.

Although the two countries were actually at war, following this occurrence, the fiction was kept up that each was engaging in reprisals. The French fleet entered the harbor at Foochow and after lying at anchor there for several weeks opened fire on the Chinese fleet, gaining an easy victory. Strongholds in Formosa and the Pescadores were taken as easily. In the meantime the Chinese troops gained such successes over the French on land that the latter were content to forget their early demands for a heavy indemnity, and the final terms of peace, concluded June 9, 1885, cast no discredit on China. She gave up her claims to Tonkin while France agreed to respect China's southern frontier. The conflict ended with a gain in prestige to China for she had been able to hold her own with a first-class power.

Another break with Japan came in 1894. Each country had agreed not to land troops in Korea without giving formal notice to the other but China ignored this agreement when serious disturbances broke out in Korea. Japan protested and China agreed to withdraw the forces but while this arrangement was being perfected a steamer arrived with more Chinese troops. A mutiny on board made it impossible for the Chinese commander to comply with the Japanese demands for a surrender. Japanese cruisers opened fire and sank the transport. War was declared at once.

If the war with France had given the Chinese an exaggerated idea of their fighting abilities, the conflict with Japan soon created a different impression for it was immediately apparent that she was no match for her small but aggressive neighbor. The cause which probably contributed most to the defeat of the Chinese was found in their own official corruption. The funds which had been raised several years before for the building of a modern navy had been diverted by the

Empress Dowager and used for the construction of a Summer Palace. Only old vessels remained in the navy, and these were improperly supplied with ammunition. The vessels were either sunk or put to flight and the Japanese then made a successful attack on Port Arthur, which the Chinese deemed impregnable.

The Treaty of Shimonoseki was signed as a result of this war and China suffered heavily. The independence of Korea was recognized; Formosa and the Pescadores were ceded to Japan; an indemnity of 200 million taels was agreed to; Shasi, Chungking, Soochow, and Hangchow were to be opened as treaty ports. The war had conclusively proven the weakness of China and in the next few years she suffered many acts of foreign aggression as a result.

During the drawing up of the Shimonoseki treaty, Russia interfered, apparently on behalf of China, to prevent the lease of Port Arthur to Japan. Shortly after the treaty was signed, however, Russia forced China to lease this important fortress to her, thereby giving her one of the strongest naval bases in the world. The murder of two German missionaries was the pretext by which Germany in 1898 seized Kiaochow, in Shantung. It is here that they built up the important commercial centre of Tsingtau which in the recent great war fell into the hands of the Japanese. Great Britain leased Weihaiwei, in return for assistance in paying the indemnity to Japan. France secured Kwanchowman, in Kwantung, declaring this was necessary in order "to restore the balance of power in the Far East."

In the early Summer of 1898, Emperor Kwang Hsu, who had previously left all governmental affairs to his aunt, the Empress Dowager, took over affairs of government himself. To the surprise of everyone he entered on a series of reforms as ambitious as they were visionary. He gathered about him some of the most radical reformers in the country and for 100 days issued edict after edict which threw down established institutions and set up new ones. The Manchu nobles were to be sent abroad that travel might broaden their minds. Temples were to be replaced by schools in which western

learning was taught, and the publication of newspapers, which hitherto had been studiously suppressed, was to be encouraged and promoted.

The reactionary forces set in before any of these proposed reforms were effective. The Manchu nobles appealed to the old Empress Dowager to assert her rights as an "ancestor" and again take over the control of the government. In September 1898 the visionary period of reform came to an inglorious end. The Emperor was seized by a band of palace guards and for the rest of his life remained a virtual prisoner completely under the domination of his aunt. In a very short space of time all the reform edicts had been nullified and the government of China was again in the hands of the reactionaries, many of the reformers being executed.

A similar reaction took place in the provinces. The chagrin at the defeat of China by Japan had led to an increased interest in and demand for western learning, and many societies had been formed for the translation of western books into Chinese. The change came with the acts of aggression by the foreign powers and the granting of the railway concessions. This anti-foreign feeling was most intense in Shantung, where it resulted in the organization of the Boxers, a fanatical secret society having for its purpose the driving out of all foreigners from China and the complete elimination of foreign influence. The leaders declared themselves immune from harm by foreign bullets and gave each member a talisman which would insure similar protection for him. The movement rapidly grew in strength under the encouragement of officials.

In May and June, 1900, the long-threatened trouble broke out and not until then did foreigners appreciate the gravity of the situation. A number of Shantung villages occupied by Christian converts were destroyed, the converts massacred and several missionaries killed. The whole of North China was overrun by Boxers who tore up railway tracks robbed, looted, and massacred. In a short time they had reached the capital itself, and the city was thrown into a turmoil of excitement. A small mixed body of marines was hurriedly brought

to guard the Legations. Foreign residents hastily gathered in the Legation compounds and a state of siege began in the early part of June. The Chancellor of the Japanese Legation and Baron von Ketteler, the German Minister, were murdered. From June 14, Peking was entirely cut off from communication with the rest of the world and little was known of the Legations until almost two months later.

A mixed force of about 2000 men consisting of British, French, German, Russian, Austrian, American, Japanese and Italian troops left Tientsin early in June to repair the railway to Peking. It was set upon by large bands of Boxers and retreated with a great deal of difficulty, the loss of life being heavy. The foreign settlements in Tientsin were attacked and, fearing that an attempt would be made to cut off communication with the sea, the allied foreign admirals captured the Taku forts. Reinforcements of foreign troops arrived and Tientsin was cleared of Boxers, but with a loss to the allies of over 700 killed and wounded.

After the taking of the Taku forts, China rashly declared war on the rest of the world and there was no longer any doubt as to the issues. Regular Chinese soldiers joined the Boxer forces and all of the resources of the govenment were pitted against the allied troops.

Many additional forces were sent to Tientsin to join in the relief of the Legations, but international jealousies and misunderstandings contributed to inexcusable delays. On July 6, the Japanese government decided to embark two divisions which had been mobilized. British troops from India began to arrive in the early part of August and at the same time American troops from Manila. A relief column of 20,000 men set out for Peking on August 4 and after meeting with many difficulties and some loss of life arrived there on August 13 and on the following day entered the city and raised the siege. The Boxers during all this time had kept the Legations constantly under fire and there had been heavy loss of life. The band of marines, bluejackets, soldiers and civilians who made up the guard for the Legations had never numbered more than 500 and at the time the siege was raised,

90 had been killed and 131 wounded. When the foreign troops entered, the Empress Dowager and the Emperor fled from Peking to Sianfu.

Peking had suffered terribly from the Boxer activities. In their efforts to destroy all foreign property, fires had been set which spread over a large part of the city, destroying the business section. Foreign and Chinese houses alike had been looted, and a great part of the city was in ruins. The arrival of the allied forces added to the devastation for the soldiers looted uninterruptedly for several days. Order was finally restored, and then began a long series of negotiations, hampered, as the relief had been, by mutual jealousies of the foreigners.

Each nation had a long list of indemnities demanded for property and lives lost and as a punishment to China. At length it was decided that China should pay an indemnity of £67,500,000, in annual instalments extending over a period of 40 years. The Taku forts were to be demolished so as to give access from the sea to the Legations in case of another attack and permanent garrisons were to be established by the foreign powers both at the Legations in Peking and on the way to the sea. In addition a number of the leaders of the Boxer movement were executed, others allowed to commit suicide, and apologies were conveyed to Germany for the murder of her Minister.

There were a few further outbreaks of Boxer activities in 1901 and 1902, but the Boxers no longer had the sympathy of the government, and most effective measures were taken to suppress any activity against foreigners.

Russia's need for an ice-free port led to her designs to secure complete control of Manchuria. Her demands made shortly after the Boxer trouble amounted virtually to annexation and Viceroy Yuan Shih K'ai urged on China the necessity of warlike preparations. But in the meantime Japan, having her own plans regarding the development of Manchuria, grew tired of the vacillating policy of China and took action herself, dealing directly with St. Petersburg. The result of these negotiations was war, in which Japan succeeded, and took over

from Russia the special privileges which had been granted to that country in the Southern part of Manchuria, including the lease of Port Arthur.

Through all the turmoil of the war with Japan, the Boxer trouble, and other events of history of China, the reform movement which in some places showed anti-dynastic tendencies became more powerful and the throne itself began preparations for the adoption of a form of constitutional monarchy. Edicts were issued in 1906 promising this great change at some indefinite date. A few years later a more definite step was taken in the issuance of a decree fixing the convocation of a parliament in 1917. The reformers were jubilant for they believed a genuine desire for change was felt in Peking.

Two months after issuing this decree, Emperor Kwang Hsu died, the death of the Dowager Empress occurring the next day. One of her last acts was to secure the accession to of the throne of Pu Yi, the infant son of Kwang Hsu's brother, Prince Chung. Immediately on his accession to the throne in the latter part of 1908, Prince Chung became Regent and inaugurated a change in policy. He dismissed Yuan Shih K'ai, and other leaders of the conservative reform movement and nothing more was done to further the reform program.

In the few years following, revolutionary activities, secretly promoted by many leaders, grew so rapidly that in the early part of 1911 the leaders were unable longer to hold it in check. The plans of the national government to borrow money from foreign banks and nationalize all the railways of China led to serious riots in Szechuan, where the people objected to the government taking over a property they had promoted. There were other local complications which tended to accentuate the grievances of the people and Szechuan was in a state of open rebellion in September.

In October, the activities of the revolutionaries in the three cities of Hankow, Wuchang and Hanyang had become so noticeable that the Viceroy took active measures to suppress them. He had thrown a number of them in jail and beheaded others when the accidental explosion of a bomb in the Russian

concession of Hankow revealed the location of one of the revolutionary headquarters. The Viceroy was informed of the discovery and at once a thorough search of Wuchang began, several suspected rebels being beheaded. The vigorous measures taken by the Viceroy to suppress the movement compelled the revolutionists to take action at once. A small number of soldiers mutinied, were joined by others and within twenty-four hours the Viceroy and other officials had been compelled to flee while the rebels under the leadership of Li Yuan Hung took complete possession of the three cities.

Imperial troops from the North were sent against the rebels, but the anti-dynastic movement spread over all the country with startling rapidity. The loyal troops were able to make some headway against the rebels at Hankow, but the Republican army grew rapidly, and city after city in the South drove out the Manchu officials, declaring allegiance to the provisional Republican government. At some places the bitter race feeling led to bloody massacres of the Manchus, neither women nor children escaping.

Within a month after the outbreak of the fighting in Hankow, fourteen of the eighteen provinces of China had thrown off Manchu authority and sent representatives to the provisional Republican government. The Manchus made frantic efforts to stem the rising tide of Republicanism and regain the affections of the people, which had been forfeited by so many years of misrule. Yuan Shih K'ai, who had been so humiliatingly dismissed by the Prince Regent, was recalled to the service of the throne and rapidly advanced in power. Imperial Edicts were issued containing abject apologies for the poor government and injustices of the past and promising even more than the reformers had demanded in the way of improvements for the future.

Dr. Sun Yat Sen arrived in China during the latter part of December and was at once elected president of the provisional Republican government, the capital being established in Nanking. In the meantime two commissioners had been appointed to decide on the future form of government, Dr. Wu Ting-fang representing the Republicans and Tang Shao

Yi the Imperialists. These negotiations ended on February 10, 1912, when an Imperial Edict announced the abdication of the infant Emperor and appointed Yuan Shih K'ai to carry out the formation of the Republican form of government. The edict made provision for an annual allowance for the support of the Imperial Clan.

Shortly after the publication of this edict, the Republican Assembly in session at Nanking accepted the resignation of Sun Yat Sen and elected Yuan Shih K'ai as president. The coalition Republican government was then established in Peking.

RELIGIONS OF CHINA

Buddhist Priest

THERE are in China five religions — Taoism, Confucianism, Buddhism, Mohammedanism and Christianity. Of these Taoism and Confucianism are native religions, the others having been introduced from foreign lands. Buddhism and the two native religions are the most popular and though they contain conflicting elements many claim adherence to all, while the temples of each have borrowed many gods from the others. As the Chinese can see no objection to accepting more than one religion, no reasonable estimate can he made of the relative strength of the adherents of Confucianism, Buddhism and Taoism. One may "belong" to all three, just as in America he may be a Methodist, Free Mason and Democrat. However, in general it may be said that Confucianism is the belief of scholars and officials while the degenerate forms of Buddhism and Taoism appeal to the more ignorant classes. The followers of Mahomet hold aloof from the other religions and their temples or mosques contain no strange gods. Different authorities place their number at 9 to 15 million. Christian converts number about two million.

Taoism.—This religion was founded on the teachings of Laotze, a sage born in 604 B. C. in the present province of Honan. According to tradition he was an adult at birth, from which circumstance he derived his name of Laotze, or "old boy." He taught contemplation and retirement as a means of spiritual purification and the attainment of the *Tao*, or "correct road," a word which he used to signify the highest spiritual ideals of mankind. Laotze spent his life in study and teaching and about 500 B. C., old and discouraged at the failure of men to accept his doctrine, he determined to quit China and started on a journey to the West, to Tartary or

Tibet. Many Taoists claim that he found his way to India and was really the founder of Buddhism, which, if a fact, would justify the Taoist theft of popular Buddhist gods. His teachings are incorporated in a profound book *Tao Teh King* which Taoists regard as the final authority in religious matters. According to one authority.* "The pure Taoism of the *Tao Teh King* is as much quoted in every age of Chinese history, officialdom, and poetry as Shakespeare is quoted in the literature and speech of modern England; and though officially Confucianism is the orthodox official belief, it is Taoism, or rather the ancient natural religion as interpreted and expressed by Laotze, which really forms the character of the gentleman philosopher in China. The impassiveness, stoicism, democratic feeling, contempt for profuse luxury and vulgar show, patience, humility, calmness, deliberation, aversion from imperial puffery, boastfulness, and military glory which characterize the best Chinese minds are Shinto Taoist rather than Confucian in spirit; and the fact that men in responsible positions only too frequently give way in fact to cupidity, sensuality and cowardice in no way prevents the same men in theory from honestly aspiring to, admiring and teaching their true ideals; just as with us, a man may be or try to be a convinced Christian gentleman, although occasionally he may take a drop too much, or yield to business frauds and feminine seductions."

Laotze's teachings are admirable but there is a great gap between them and the Taoism of the present day, which has incorporated into its temples local gods and beliefs and degenerated into lower forms of mysticism and geomancy. The priests "live in temples and small communities with their families, cultivating the ground attached to the establishment, and thus perpetuate their body; many lead a wandering life, and derive a precarious livelihood from the sale of charms and medical nostrums. They study astrology and profess to have dealings with spirits, their books containing a great variety of stories of priests who have done wonderful acts by their help.

*E. H. Parker in "China and Religion."

They long endeavored to find a beverage which would ensure immortality. They are now looked upon as ignorant cheats and designing jugglers, who are quite as willing to use their magical powers to injure their enemies as to help those who seek their aid."†

The Taoist hierarchy is presided over by a pope who lives in the town of Shang Shing Kung near the sacred mountain of Lung Lu Shan in Kiangsi province. An important part of his establishment consists of many sealed jars in which he has imprisoned evil spirits which he keeps in subjection in consideration of numerous gifts.

The Taoist priests are distinguished by their slate-colored robes. Their temples often contain hundreds of gods but of these the chief (according to Dr. Timothy Richard) are Yu Hwang Shangti, Tai Shang Lao Kun, Shiwangmu, Laotze, Chwangtze, Chang Tao Ling (the first Taoist pope), Lu Tung Pin, Kiu Chang Chun, Tien How (the sailors' goddess) and Ching Hwang, the city god.

"Taoist temples are built upon the same general plan as the temples dedicated to the Buddhist cult. The adherents of Laotze have borrowed from the Buddhist bonzes the interior decorations of their sacred halls, as well as the plastic representation of divinities, the worship of idols, and many of their ritual ceremonies. The Buddhist triad is replaced by an imposing triad of supreme deities called Shang Ti, who preside over the jade paradise of the Taoist heavens; statues of Laotze and of the eight immortals, called Pa Hsien, are posed in prominent places; and there are separate shrines for the three star-gods of happiness, rank and longevity, and for a multitude of lesser lights of the faith whose name is legion. The sacrificial vases, candlesticks and incense burners, as well as the other ritual surroundings, bear distinctive Taoist symbols and emblems."*

Buddhism.—Shakyamuni, the name by which Buddha is generally known in China, was born in the fifth or sixth

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†S. Wells Williams in "The Middle Kingdom."

*Stephen W. Bushell in "Chinese Art."

century before Christ but it was not until the early part of the Christian Era that his teachings reached China, where they were destined to have a profound effect on Chinese thought and to leave an indelible impression on art. About A. D. 65 a Chinese Emperor as the result of a dream sent a mission to the West for priests to teach Buddhism. The mission found its way to India and two years later returned to the Chinese capital with the first of a great band of zealous missionaries who for more than a thousand years came to China both by the northen land route and the southern sea route. It has been suggested that the first missionaries were sent for because of some vague rumors of the teachings and death of Christ which may have reached China at that time. Buddhism rapidly gained popularity and today the Buddhist priests probably outnumber the Taoist. "Their demonolatry allows the incorporation of the deities and spirits of other religions, and goes even further, in permitting the priests to worship the gods of other pantheons, so they could adapt themselves to the popular superstitions of the countries they went to, and ingraft all the foreign divinities into their calendar as they saw fit. The power of Buddhism in China has been owing chiefly to its ability to supply the lack of certainty in the popular notions respecting a future state and the nature of the gods who govern man and creation. Confucius uttered no speculation about those unseen things, and ancestral worship confined itself to a belief in the presence of the loved ones, who were ready to accept the homage of their children. The longing of the soul to know something of the life beyond the grave was measurably supplied by the teachings of Shakyamuni and his disciples, and, as was the case with Confucius, was illustrated and enforced by the earnest, virtuous life of their founder."

It is probably not far wrong to say that pure Buddhism is unknown among the great mass of its followers. Though the sutras have been translated into Chinese the liturgies used in the temple have only been transliterated, Chinese characters representing the sounds of the original Sanscrit words. As the priests are unfamiliar with Sanscrit, the occasional Budd-

hist service one will hear is just as intelligible to the tourist as to the priests who perform it.

One of the interesting features of Buddhist teaching in China is a system of merits and demerits which allows one to keep books on his virtues and vices and at any time to strike a balance which will show his credit in heaven. Ten points are allowed for making a road or digging a well, thirty for the gift of enough ground for a grave. Against these credit marks, which are computed on an elaborate scale covering almost every possible good act, must be charged the demerits reckoned by an equally elaborate scale. Thus to level a tomb costs fifty demerits and to dig up a corpse one hundred.

The priests take a vow of celibacy and abstinence from meat and wine, wear no skin or woolen garments and shave the entire head. Begging, the sale of incense paper and charms, the cultivation of the temple grounds and fees received for the performance of funeral rites afford them a means of support. They are gathered in monasteries and nunneries. The nuns are few in number as compared with the priests. As they shave their heads and wear clothing like that of the priests, it is frequently difficult to distinguish them.

Most statistics of Buddhism are very much in error. It is often spoken of as having a greater number of followers (500 millions) than any other religion. This error arises from the supposition that all the 400 millions of China are Buddhists, forgetting that (not counting Mohammedans or Christians) there are few who could not with equal truth be called Taoists or Confucianists.

The Chinese Buddhist temple usually comprises a number of semi-detached halls, grouped about rectangular courts, with the principal building in the center. The entrance is guarded by a pair of carved stone lions and on festival days the wooden columns beside the entrance are hung with banners and lanterns. In the vestibule are always ranged the gigantic figures of the "Four Great Kings," while in the center are usually the images of Maitreye, the Buddhist messiah, and Kuan Ti, the god of war. Maitreye, better known by his Chinese name of Milo Fo, is a smiling and fat-bellied Chinese,

while Kuan Ti is a mailed figure in ancient costume seated on a chair. In the Lama temples, Maitreye is depicted as a dignified and commanding figure.

Buddha is always the central figure in the triad enthroned in the position of honor in the main hall, the other two usually being favorite disciples. Life-size figures of the eighteen disciples who attained emancipation from rebirth are ranged near by. Kuan Yin, the goddess of mercy, is usually enshrined in a separated hall behind the main building. She is the central figure of a group of three, the others being Wenchu, the "god of wisdom" and Pu Hsien, the "all good." In addition to these principal gods there are usually hundreds of idols ranged along the walls representing lesser divinities and saints.

Confucianism.—Confucius, born B. C. 551 in what is now the province of Shantung, was a contemporary of Laotze and like him devoted much attention to the study of the old traditions of Chinese history. It was on the lessons taught by these traditions that both Laotze and Confucius based their teachings, though different and in some aspects opposing conclusions were reached. Laotze has been described as "a rugged, radical denouncer of the Jeremiah or Carlyle type. Confucius was a man of comfort, order, reverence and courtliness." Pure Confucianism cannot be called a religion in the western sense, as it is only a system of ethics, based on the old Chinese legends and the court ritual. Confucius codified the five relations of Chinese life which embraced the duties of ruler and minister, husband and wife, father and son, elder and younger brother, friend and friend. He taught loyalty, faithfulness, filial piety, respect for seniority, and sincerity. His study was of the relation of man to man and he declined to discuss a future state. He was once asked about his belief in God and replied that as he had not been able to solve all the mysteries of earth he could not be expected to solve those of heaven. Again he said, "Heaven does not talk, and yet the four seasons come with regularity." Confucius differed from Laotze (and in that probably laid the foundations for the official adoption of his teachings) in that while Laotze was a sturdy democrat, Confucius was always a courtier, whose

teachings were designed to encourage obedience on the part of the people to their rulers. Laotze expressed some contempt for mere earthly relations, while Confucius made these his chief study. He devoted great attention to the perfection of rites and ceremonies, not only for the feudal court of Lu to which he was attached, but for the use of all his fellow countrymen. He gave minute attention to the nurture and education of children, the ceremonies of mourning the dead, and to all the smallest details of etiquette.

Confucius died in 479 B. C. at the age of 72 and it was not until about five centuries later that he became recognized as the great sage of China, a position which he holds officially and in the minds of most educated Chinese, though foreign students would be inclined to bestow that honor on Mencius who followed and expounded Confucius. About the beginning of the Christian Era Confucianism was officially adopted, several Emperors paying visits to his tomb. His family was elevated to the nobility and today his descendant in direct line bears the title of Duke.

The orthodox Confucian temple is severely plain and contains, as the only objects of worship, the ancestral tablets of Confucius, Mencius and other worthies, but this is often elaborated by the addition of an image of Confucius sometimes accompanied by images of his disciples.

Ancestral Worship.—Apart from the three religions previously mentioned, but sanctioned by all of them, exists the family cult commonly known as ancestral worship. Dr. S. Wells Williams,* to whom the writer is indebted for much that appears in these brief chapters on the religions of China, describes the cult as follows:

"In every household, a shrine, a tablet, an oratory or a domestic temple, according to the position of the family, contains the simple legend of the two ancestral names written on a slip of paper or carved on a board. Incense is burned before it daily, or on the new and full moons; and in April the people everywhere gather at the family graves to sweep

* In "The Middle Kingdom."

them, and worship the departed around a festive sacrifice. To the children it has all the pleasant associations of our Christmas or Thanksgiving; and all the elder members of the family who can do so come together around the tomb or in the ancestral hall at the annual rite. Parents and children meet and bow before the tablet, and in their simple cheer contract no associations with temples or idols, monasteries or priests, processions, or flags and music. It is the family and a stranger intermeddleth not with it; he has his own tablet to look to, and can get no good by worshiping before that bearing the names of another family.

"As the children grow up, the worship of the ancestors whom they never saw is exchanged for that of nearer ones who bore and nurtured, clothed, taught, and cheered them in helpless childhood and hopeful youth, and the whole is thus rendered more personal, vivid and endearing. There is nothing revolting or cruel connected with it, but everything is orderly, kind, and simple, calculated to strengthen the family relationship, cement the affection between brothers and sisters, and uphold habits of filial reverence and obedience. Though the strongest motive for this worship arises out of the belief that success in worldly affairs depends on the support given to parental spirits in hades, who will resent continued neglect by withholding their blessing, yet, in the course of ages, it has influenced Chinese character, in promoting industry and cultivating habits of domestic care and thrift, beyond all estimation."

Mohammedanism.—In 755 a terrible rebellion broke forth in China under a Turk or Tartar leader, and the Emperor of China in his helplessness asked for help from the Arabs. Some of these came overland, others by sea *via* Canton, in numbers varying according to reports from 4000 to 100,000 and were quartered in garrisons in different parts of the Empire. When the rebellion was ended the Chinese Emperor sanctioned the Arabs marrying Chinese wives and settling down. Thus Mohammedan colonists were found all over the Empire. Even before this time Mohammedanism had gained some foothold in China, for Arab traders had come to Canton and Hangchow

by sea while others found their way overland to Sianfu. They do not appear ever to have increased by means of converts made through a religious propagandum, but mainly by natural increase of the original colonists.

To this is probably due the remarkable fact that "while the Chinese annals are clear about the Persian and Babylonian religions which came and went during a couple of centuries, none of their histories record a single word about the introduction into China of the Mohammedan faith."

The Mohammedans have not translated the Koran into Chinese for they consider the book too sacred to be put into a foreign language. On this account they have many theological colleges, where Arabic is taught to the *ahungs*, the preachers who expound the Koran every Friday in their mosques. But they have a few standard works in Chinese, explaining the main principles of Islam, which they do not offer for sale to outsiders, as they consider their religious literature too sacred for sale to the public.

No idols are found in the Mohammedan mosques which are severely plain in contrast with the Buddhist or Taoist temples. The mullah or *ahung* does not call the hours of prayer from a minaret but contents himself with shouting it from the front door of the mosque. Though he puts on special robes during the service, the *ahung* wears the ordinary Chinese garments at all other times.

Mr. Broomhall in his book *Islam in China* gives the maximum of population of Mohammedans as 9,821,000. Authorities do not agree about the number, The Mohammedans, own estimate is considerably larger, and is given in Hughes, *Dictionary of Islam* as 15,000,000.

Christianity. — There are traditions that Christianity reached China before the end of the first century of the Christian Era, when Ashvagosha in the court of Kanishka was converted, and when a life of Buddha, who was confounded with Jesus Christ, was written. This life was the basis of Edwin Arnold's *Light of Asia.*

While Western Christians were hard at work converting Europe, the Nestorian Christians set about the conversion of

Asia, at first from their original seat of Antioch; and soon they had established bishops in Syria, Babylon, Bagdad, India, Central Asia and China. There is good reason to believe that Nestorian missionaries had reached China as early as A. D. 500. Alopen, a Nestorian missionary, with a band of followers, one of whom was an Ethiopian, went to Sianfu the then capital of China in 635. The presence of the Nestorian missions in Sianfu is attested by the Nestorian Stone, bearing an inscription of 3500 words, consisting of a statement concerning the being of God, the sin of men, the coming and teaching of Christ and the work of Christian missionaries. When Marco Polo was in China during the Mongol dynasty he found many Nestorian Christians.

The Franciscan mission began in China in the early part of the 14th century, when John of Monte Corvino was received by Kublai Khan and built a church in Cambaluc where he remained 36 years, and "converted more than thirty thousand infidels." Monte Corvino was an immediate disciple of St. Francis of Assisi and is regarded as the first Roman Catholic missionary to China.

Francis Xavier began his mission work in Japan, going there at the suggestion of a Japanese convert he had made in Malacca. In Japan he constantly met with the objection "If yours is the right religion why have the Chinese, from whom we get our civilization, not accepted it?" He took the hint and began to make arrangements for a mission to China, going first to Malacca to get letters of introduction from the Portuguese authorities. He returned to Macao and died on an island near Canton without having set foot on the mainland of China.

In 1583 the Jesuit Father Ricci brought clocks to China, a great novelty then, to present them to the Chinese authorities. On arriving at Peking he taught mathematics and science as well as Christianity, and was highly honored by all who knew him. He died in 1610 at the age of 58. Ricci was followed by Fathers Schall and Verbiest, both brilliant men, who were put in charge of the astronomical board at Peking to reform the calendar.

From the time of Ricci to 1735 the Roman church sent five hundred missionaries to China and the learned Jesuits gained high honors in the capital. At length a controversy arose over the question of ancestor worship, some insisting that these rites were mere civil forms while others denounced them as redolent of idolatry and superstition. This dispute was carried to Rome and back to China again, the issue being finally decided against the rites. This was one of the main causes for the expulsion, shortly after 1735, of all Christian missionaries and the systematic persecution of Christians. Though the Roman Catholic missionaries never definitely abandoned the Chinese field, their activities were limited until the opening of the treaty ports in 1842.

In 1807 Robert Morrison, the first British Protestant missionary to China, arrived in Canton. He was soon joined by Milne and together they translated the New Testament, and later the Old Testament, into Chinese. In 1823 Morrison's great Chinese-English dictionary in six volumes was published, and became the key by which Chinese literature was afterwards made known to the world.

In 1830 the first American missionaries, Bridgman and Abeel, came to China. These British and American missionaries soon founded hospitals and schools and distributed books and tracts wherever they went. As was the case with Roman Catholic missions, Protestant activity was limited until the opening of the treaty ports. Within a short time after this event, many of them, chiefly British and American, arrived and as soon as opportunity offered pushed into the interior.

Protestant and Roman Catholic missionaries are now found scattered throughout the country, and there is scarcely a city of any importance which does not contain a community of native Christians, nor are there many places of importance which do not possess schools, hospitals, dispensaries, orphans' homes and other worthy institutions maintained by the missionary societies.

Christian mission statistics are as follows:—

Roman Catholic missionaries	1469,	Converts	1,430,000
Protestant missionaries (including wives)	5171,	Communicants	370,000
Total Christians			1,800,000

Superstition.—Though not properly a part of any of the religions of China, geomancy and superstition play a very large part in the lives of the average Chinese. The native priests are not superior to the common people in this regard and divination has been for so long a part of their stock in trade that in the minds of the ignorant divination and religion are indistinguishable. A large part of Chinese popular superstitions is embraced in the belief in *fêng shui*, or "wind-and-water" rules.

"The principles of geomancy depend much on two supposed currents running through the earth, known as the dragon and the tiger. A skillful observer can detect and describe them, with the help of the compass, direction of the watercourses, shapes of the male and female ground, and their proportions, color of the soil, and the permutations of the elements. The common people know nothing of the basis on which this conclusion is founded, but give their money as their faith in the priest or charlatan increases."

In Chinese belief, the spirits which inhabit various objects of nature have a profound influence over the life of man. It is the function of the geomancers to discover and sell charms for these evil spirits, locate their haunts and guard against their attacks by the building of walls, the tearing down of buildings or even the deflection of the courses of streams. Needless to say, no foreigner in the remotest way understands the rules of *fêng shui*, but many who live in China have seen examples of the influence of its belief.

The choice of a burial place is believed to affect the future of the surviving relatives and its choice is left to the geomancers. Malign influences will, it is believed, disturb the dead and cause him to wreak vengeance on those who have failed to provide him with a more comfortable habitation. Thus great efforts are put forth to secure a grave site which will bring about the happiest results and some families spend large sums for the service of the best geomancers that they can secure. That the "wind-and-water doctors" themselves believe in their solemn nonsense is indicated by Dr. Wells Williams' story of one who "after having selected a grave for a family was

attacked with ophthalmia, and in revenge for their giving him poisonous food which he supposed had caused the malady, hired men to remove a large mass of rock near the grave, whereby its efficacy was completely spoiled."

An electric light plant was located in one of the principal Chinese cities several years ago, the smokestack towering up some distance from the *yamen*, or office, of the chief official. The official suffered a period of illness and other misfortunes which convinced him that the *fêng shui* was not right, so he called in a geomancer. That worthy made a careful examination of the neighborhood and decided that the evil spirits flew into the *yamen* from the vantage ground of the smokestack. A request for the removal of the smokestack was refused by the unimaginative foreigner who owned it, so the old entrance to the *yamen* was carefully blocked up and a new one cut on the opposite side of the building. After that the spirits did no more harm.

Just inside temple and other doors will often be seen a screen equal in size to the door opening, which it is necessary to walk around before entering the temple. This is placed there because evil spirits can fly only in a straight line and have not the power to go around the screen. For the same reason, the bridges which lead across artificial lakes to the teahouse in the center follow a zigzag course, and blank walls are often built in front of doors which otherwise would be exposed to the direct attacks of the spirits. This kind of superstition is to be found in everything. When a Chinese is ill, he will send to the Taoist priests for a charm, which consists of a piece of paper with mystic characters. The paper is burned, he swallows the ashes, and is better at once. When a baby is born, a piece of raw ginger is hung outside the house as a polite means of warning strangers not to come inside, as the presence of a stranger near an infant is supposed to have a very bad influence. One of the amusing features of Chinese superstition is the practice, rather common in some places, of dressing small boys as girls in the hope that the spirits will be deceived thereby and will pay no attention to the supposed girl.

These superstitious beliefs prevail among nearly all classes of Chinese and many who laugh at them are at the same time careful not to do anything which would, according to popular belief, bring them ill luck. Each year every Chinese family purchases an almanac in which are listed the lucky and unlucky days and to a certain extent the actions of every member of the family are guided by the advices of this book.

ARTS AND INDUSTRIES

Vase of Kang Hsi Period, valued at $50,000

Porcelain.—Always ready to add to the glories of their ancient history, Chinese writers ascribe the beginning of their pottery to a very remote time. There is no reason, however, to believe that the art is any older in China than elsewhere, though the Chinese are the world's greatest potters and have produced the most beautiful and valuable porcelain known. The pottery of China went through the same process of evolution as in other countries. The first rude bricks, baked in an open oven, were succeeded by moulded and scooped out pieces, made in imitation of the forms of their bronze, which had been developed several centuries earlier. During the Chow dynasty, 1122 to 249 B. C. the potter's wheel was known and books of that period clearly describe the difference between moulded pottery and that made on the potter's wheel.

From the very first knowledge we have of it, Chinese pottery was different from that of any other country, largely owing to the higher temperature at which it was fired, resulting in a hard, vitrified ware. To the same cause must be ascribed types of glaze unknown elsewhere, and so different were the results obtained by the Chinese that for several centuries after the introduction of the ware to Europe, it remained a mystery to the European potters, who thought it entirely different from the ware they were producing.

Somewhere about the time of Christ, glaze was discovered, the first mention of it being in the Earlier Han dynasty (206 B. C — A. D. 22). This glaze was dark greenish, the ware being vitrified, and so hard that it could not be scratched with a knife. The Chinese were the first to discover that at a high temperature pottery could be glazed with powdered

felspathic rock mixed with limestone or marble. Out of this discovery, and the constant use of a very high temperature, with great care in the selection and preparation of the clays used, the Chinese developed the porcelains which mark the highest development of the art. But the development was slow, and the next thousand years after the discovery of glaze is included in the primitive period, the first of five periods into which the chronology of Chinese porcelain is divided.

The primitive period ended with the Yuan dynasty (1368), and before its close great advancement had been made from the early brown pots, unglazed, and daubed with various colored clays. During the Tang dynasty, in the seventh century, the industry began to flourish and successfully compete with the much older bronzes for the attention of art connoisseurs. In the following Sung dynasty (960 to 1280), the industry was firmly established under Imperial patronage, a royal manufactory being established at Ching-teh-chen, this district remaining ever since as the center of the industry. Contemporary writings describe the porcelain of that period as being "blue as the sky, fragile as paper, bright as a mirror, and sonorous as a plaque of jade stone."

Crackle is supposed to have been known during the latter part of this period. Its discovery was probably accidental, but the Chinese developed it to a high state of perfection. To produce this effect, the piece, while being fired, was exposed to a sudden drop of the temperature, which caused the glaze to contract more rapidly than the body of the piece, and break into innumerable crackles. So well did the Chinese potters understand this process that they were able to produce at will any size of crackle desired.

The second period of Chinese porcelain coincides with the Ming dynasty (1368-1644), which is considered by the Chinese to have produced the most glorious products. The industry made much more rapid progress than in the preceding period. During the 14th century, the Chinese came in contact with Persian painted wares and at once began manufacturing them. But the only colors in the Persian paint pot which could withstand the fierce heat of the Chinese kilns

were cobalt blue and copper. Floral designs came into existence at the same time. The early decorations were stamped, the designs being strongly silhouetted by raised outlines. The famous green porcelain known as celadon was produced about this time, probably being made in imitation of the highly prized jade stone. The Chinese place the highest value on the blue and white wares made during the reigns of Yung Lo, Suen Te, and Ching Hwa (1403-1488). This 15th century blue and white set the standard for all blue and white production of a later date. The magnificent *sang de bœuf* was first produced at this time. Another ware of this period was the eggshell porcelain, on some pieces elaborate designs being engraved before firing. Some of the designs are so delicate that they cannot be seen until held to the light. The yellow pieces of Hung Chi (1488-1505) and Cheng-te (1506-1521) are most prized.

Toward the end of the 16th century, China began to produce porcelain with colors fixed over the glaze. Previously the potters had been confined to cobalt and copper, results from the latter being very uncertain. In the new process, the pieces were refired after fixing the decoration. The first colors used were green, purple, and yellow, red over an underglaze of blue being added later. During this time, the production was enormous, and shipments to Europe began, by way of Portuguese trading vessels. This led to certain changes in design, to comply with what was thought to be European taste.

The most famous porcelain of the Ming dynasty was produced during the short reign of Suen-Te (1426-1436), the favorite design being pale blue flowers. The product of Ching Hwa (1465-1488) is most frequently copied. The system of marking china by means of characters which show the reign under which the piece was made originated during the Ming dynasty, but only one piece of a set was marked. Decorations of this period are usually in five colors, green predominating, and hence such pieces are classed as *famille vert.* Other colors used were: blue under the glaze, red, yellow and deep purple over it.

The third period was introduced with the Manchu dynasty, 1644, and extended to the end of the reign of Kang Hsi, 1723. The Imperial pottery works were destroyed more than once in the 17th century as a result of rebellions and the Manchu invasion, but the early Manchu Emperors gave the industry their protection and their reigns saw the height of artistic production reached. Kang Hsi, the second of the Manchu Emperors, was the only ruler of China who remained on the throne for a complete cycle of sixty years, and during this time some of the most notable pieces were produced. Attempts were made to reproduce the green and blood-red glazes of former times, but the results were different, and the *sang de bœuf* reached perfection. The blue and white pieces of the Ming dynasty were perfected not only with greater decorative skill but the cobalt blue was more brilliant and the purity and quality of the white glaze superior. The hawthorn ginger jars were produced. Many specimens of this period have no date marks at all, for a rather curious reason. In 1677 the superintendent of the factory gave orders that the name of the Emperor should no longer be used as a mark, because with his name on it the accidental breaking of a piece of porcelain would amount to an act of disrespect to the Emperor. Pieces marked with empty rings may be ascribed to the few years following 1677, during which the order was enforced, though this mark is very frequently copied. The three most famous monochrome glazes of the reign were: apple green, *sang de bœuf* and peach bloom. During the Kang Hsi period the *famille vert*, or five colored porcelain with a brilliant green usually predominating, were first perfected and are much sought after and highly prized by connoisseurs who also place a high value on what is termed "three color Kang Hsi." Some of the specimens of the latter have sold at enormous prices, especially those with the black glazed background. The marks of the period vary but the most common are double circles and the fungus leaf.

Following this came the short Yung Chêng period, which lasted thirteen years, from 1723 to 1736. Short as it was, the period marked many advances, largely because of the personal

interest taken in the art by the Emperor. The drawing is better than that of any preceding period, and the designs were assigned to smaller space on the pieces, so that the porcelain itself could be admired. Owing to an inferior supply of cobalt, the blue was not so good as before, but to balance this defect, the rose color, from gold, was discovered, giving birth to the great rose family. The fine stipple work of Yung Chêng, distinguishes it from the broad, bold washes of color of the preceding period.

The Kien Lung reign (1736-1795) will always stand out as a distinctive period, the fourth in the cycle. It represents the highest technical skill and the perfection of not only quality but details and finesse. The beautiful *famille rose* was perfected and reached its highest stage of development. With the perfection of details, however, a certain amount of the forceful character and strength which characterized the Kang Hsi period was lost. During the first part of the period of Kien Lung there were but few changes from the ware of the preceding reign. Then a new director of the Imperial works was appointed and further experiments in the rose color were carried out. The pink, ruby and rose eggshell plates and dessert services which were so popular abroad were produced during this reign. As this period was so much longer than that of Yung Chêng, the production was larger and for that reason the period is of more importance from the standpoint of the collector. However, there is little difference in the class of production, and it is difficult even for the expert to tell to which reign many pieces belong, unless the distinguishing marks are present.

The modern period of porcelain making in China extends from the close of the reign of Kien Lung to the present time and has been distinguished by no remarkable developments. The industry has suffered a great deal through rebellions and misrule, the works at Ching-teh-chen being destroyed by the Taipings. A few new types have been produced, but the potters have chiefly confined themselves to the reproduction of older masterpieces, to copying Wedgwood and Sèvres and making pottery in semi-European style to meet the demands of

the treaty port Chinese. A poor quality of blue and white has been made in large quantities to meet the demand from Europe.

It is most difficult for any but the expert to determine the period to which specimens of porcelain belong, for the potters have always copied the best works of the preceding periods. As the mark has been copied also, it seldom means anything but an indication of the period to which the particular type of porcelain belongs. The collector will find nothing earlier than the Ming dynasty in the shops, of which there are dozens in every city of China. If there are any specimens of the Sung dynasty extant, they are in the great collections of the royal family, and former Manchu officials. The pieces offered in the shops today belong to a much later date, few of them being more than 100 years old.

References for further reading: "Chinese Porcelain," by W. C. Gulland; "Chats on Oriental China," by J. F. Blocker; "Chinese Art," by Stephen W. Bushell.

Painting.—China can boast of a succession of great painters for the past twelve centuries, with some worthy of note who lived and worked much earlier. Chinese writing being, in its earlier form, merely a kind of pictorial representation of ideas, writing and painting developed together, the distinguished penman usually being also a painter of note. By the end of the 3rd century B. C. painting was a developed art as distinct from writing and since that time several schools have flourished and given place to later developments.

It is unnecessary to go into a history of the art, which followed about the same periods of prosperity and decline as porcelain making. Developed without any outside influence, Chinese painting is entirely different from European, and foreigners, until they adapt themselves to the Chinese point of view, find in it much to be desired. Chinese painting is an art of lines, rather than of color, and one in which imagination and poetry are more important than technical details. The symbolic figures of Buddhism and Taoism and famous figures of Chinese history make up the principal subjects of the pictures. The painter always strives for harmony of composition and subtlety of conception. If a beautiful female char-

acter is to be portrayed, she must be surrounded by graceful animals, billowy clouds or swaying reeds. If it is a stern warrior who makes up the principal figure in the picture, the artist will probably paint in massive mountain peaks in the background. The first thing the foreigner notices in Chinese paintings is the lack of perspective. The Chinese say it is unreal and therefore inartistic to represent space and distance on a flat surface where it cannot exist.

The paintings of the old masters are carefully hoarded in private collections but the shops offer many clever imitations. Good prints of the best paintings are now on the market and can be secured at cheap prices.

Reference for further reading: "History of Chinese Pictorial Art," by H. A. Giles.

Bronzes.—Bronze work represents the oldest form of art in China, and the history of the development of bronze can be traced fairly clearly for 3000 years. The earliest specimens in the collections of to-day date back to the Shang and Chow dynasties (1766-255 B. C.) These bronze vessels are chiefly of a ceremonial type and the forms have been repeated in both bronze and brass to the present day with but slight changes. The older pieces display a savagery of design in contrast to the delicacy and refinements of later Chinese art. Very early in the history of the art, conventional designs of real or fabulous animals were used as decorations. The early pieces are covered with red, green and brown patina, and later pieces show excellent counterfeits of these evidences of age. The artificial patina is often put on with wax, "but the deception is at once revealed by scraping the surface with a knife, or by immersing the suspected piece in boiling water."

In pieces dating about 500 B. C. the highest development of the art is found. Specimens were magnificently decorated with gold and silver and the earlier crudities of technique had disappeared. The later pieces are more elaborate and less austere in design. More refinement of form was shown after the 2nd century A. D., owing to the influence of Buddhism. The art suffered a decline in the Tang dynasty, was revived in the Sung and later by the Ming, the highest excellence of

the renaissance being reached under the reign of Kang Hsi, the great Manchu Emperor. Chinese dealers often try to cheat the traveler by offering him clever brass imitations of old bronze pieces.

Architecture and Monuments.—Throughout the history of China she has clung to the use of bricks and wood as building materials with the result that there are in the country but few buildings either of great antiquity or of imposing stucture. One type of architecture prevails now, as it has always prevailed and one who goes to China today will see buildings but little different from those in which Confucius lived. There are few structures in China more than two stories high. The crowded cities are almost entirely made up of buildings of that size, and the narrow dark streets give no encouragement to architectural ambitions. The effect of the few fine façades is lost for the same reason.

The roof is the predominant feature of the Chinese house, with its elaborately curved corners, projecting eaves and graceful sweeping lines. The construction of Chinese houses is singularly similar to that of American steel buildings, as the walls are not retaining walls. The structure is built up on pillars, which are later filled in with bricks and mortar. Often the roof is curiously ornamented with sharp barbs and points which stick out in all directions, the object being to impale any evil spirits which may be flying about. For a similar superstitous motive all important buildings must face the South. Official buildings and pretentious residences are made up of a number of small buildings constructed around a series of courtyards and connected by passages.

The pagoda is the most striking type of Chinese building. There are several thousand of these structures in China, usually crowning the summit of a hill or the highest ground swell in a flat country, and it is a poor city indeed which does not boast of at least one. The erection of pagodas was often prompted by superstition. Some of them were put up by public subscription in order to propitiate the evil spirits and bring good luck to the town. Most of them are of seven or nine stories, while some are thirteen stories, the number of

stories being always odd, and therefore lucky. Buddhist temples are usually found in the vicinity of the pagodas, the priests profiting by the stream of visitors.

Often grouped in great numbers about ancient temples and scattered throughout every part of China will be found stone tablets, usually about six feet high and mounted on a turtle-shaped base. These are known as *stupa* and the inscriptions they bear usually refer to some event they were erected to commemorate or consist of transcriptions of the classics. Among foreigners the most famous *stupa* is the Nestorian Monument, meutioned in the article on religions (page 78.)

Not so numerous are the *pailows*, more commonly known to foreign residents as "widows' arches." These are stone arches erected with official permission to commemorate some distinguished or virtuous resident. From the fact that some were erected in honor of widows, foreigners have given them all the name of "widow's arch," though many are dedicated to scholars, warriors and officials. The *pailows* are probably more numerous in Western China than in any other part of the country, though many will be seen around Shanghai.

Silk.—It is chiefly by means of silk that China maintains the balance of foreign trade, the annual exports of this article amounting to more than £13,000,000, while the Chinese estimate that twice that amount is used at home. Chinese history credits the invention of silk to Yuen Fei the wife of the Third Emperor, who, for that reason, has been deified and is worshipped as the goddess of the silk industry (lit-goddess of silk worms.) It is certain that silkworms were reared about her time (B. C. 2600) and for many centuries the secret was jealously guarded by the Chinese. The methods of production were learned from China by Japan and the latter country now produces, for foreign sale, a larger amount of silk than China. China's annual production is increasing, but not so fast as the world's demand.

Great care is taken in the cultivation of the mulberry tree, which forms the chief food of the silkworms. These trees are planted in rows five or six feet apart and are carefully pruned down, seldom being allowed to grow to a height of

more than six feet. They live about fifty years. The wild mulberry, which attains a height of forty feet, is also used, but all of the fine silk is produced from the small domestic trees. The coarser kinds of silk, including pongee, are produced from worms which feed on oak leaves.

The eggs of the silkworm, carefully preserved during the winter, are hatched out artificially about the time the mulberry leaves are ready to supply food for the worms. In some places hatching trays not unlike poultry incubators are used, but many peasants hatch the worms by the heat of their bodies, or between blankets placed beneath the bed. The newly hatched worms are no larger than a hair, and about one-tenth of an inch long, one ounce of eggs producing about 30,000 worms. With their voracious appetites, the worms consume huge quantities of mulberry leaves, often moulting or casting their skins to make room for their rapid growth. The worms produced from one ounce of eggs will, in their short lifetime, consume a ton of leaves. During this time, the worms are carefully tended, the peasants observing many superstitious precautions regarding them. They believe that any noise is very harmful, and when a visitor is taken into a feeding shed, he is cautioned not to make any sound, while the worms are informed of his arrival, so that any breach of etiquette he may make will not startle them. From the time they are hatched, the worms are supplied plentifully with leaves, only good specimens being offered them. At maturity, after a life of about one month, the worms are two inches long.

They then climb to the top of loose bundles of straw which have been provided for the occasion, and begin to spin the cocoons. The keepers watch them carefully at this time to prevent crowding, which would result in double cocoons. A few threads are attached to the straw by the worm, which immediately begins spinning, moving its head round and round and building the silken sheath, in which it encloses itself. The spinning is completed in from three to four days, and if left undisturbed the moth will break through the sheath in another ten days. Instead, the cocoons are gathered, and the chrysalis killed within a few days after the spinning is

complete. This can be done either by steaming the cocoons, or packing them with leaves and salt in a jar which is buried in the ground.

The cocoons are sold to the filatures, a few uninjured ones being allowed to produce moths in order to supply eggs for the following crop. The cycle of the ordinary silk worm extends over the year, but some produce two crops of cocoons annually. The worms which feed on oak leaves are not fed by their keepers, but are placed on the trees, being removed to new trees as fast as they exhaust the leaves. They also spin their cocoons on the trees, from which they are later gathered.

Of recent years large steam filatures have been established with foreign machinery in Shanghai, Canton, Hangchow, Hankow, Soochow and other places, and these to a great extent have replaced the more primitive methods of silk manufacture. However, the hand reels and looms still produce enormous quantities of silk. More than 300 varieties are made by these primitive methods. Each silk-producing city is famous for the manufacture of one or more kinds of silk, the finest white cloth coming from Wusieh and the richest brocades being made at Soochow. Probably the best stocks in the country are to be found in the Chinese shops of Shanghai.

Carving.—The patience and industry of the Chinese make them excellent carvers, though their work is distinguished by the tedious care with which it is produced rather than by its artistic qualities. Ivory is one of their favorite materials, and few are able to believe that the carved ivory balls, one inside another, sometimes to the number of twenty, can be produced without recourse to some trick. But this is the kind of work in which the Chinese carver delights. The outside ball is carved and through holes in the surface, tools are introduced and the inside balls carved one at a time. All are then covered with minute designs. Elaborately carved and gilded wood pieces are used to decorate the fronts of shops and sometimes in private residences. Small images are carved from ivory, jade, soap stone, or seeds. A favorite material is gnarled roots, which are carved into fantastic shapes of genii,

polished and varnished. Under the training of foreigners, the Chinese produce some magnificent wood pieces. At Siccawei, near Shanghai, the Jesuits maintain a furniture factory where Chinese workmen are employed. Some of the productions of this place have been used in decorating the palaces of Europe, and many travelers carry home one of their carved camphor wood or teakwood boxes as the richest trophy of a trip to the Orient.

Jewelry.—Few travelers return from China without some piece of native jewelry, usually either jade or a piece of gold or silver of distinctive design. The Chinese rank jade as the most precious of stones and one who attempts to purchase a piece of the color particularly prized by the Chinese will find it at least as expensive as a diamond of equal weight. The favorite color is a fine apple green. Other shades of green, not so popular among the Chinese, are left to satisfy foreign tastes at very moderate prices. Much artificial jade is made in Germany and chrysoprase from Siberia is sold as jade. Some of the carved ornaments offered as jade are made of a greenish white soapstone. This particular fraud may be easily detected, for real jade is too hard to be scratched with a knife, while soap stone is very soft. Defective pieces of jade are frequently filled with wax and thus made to pass muster as perfect specimens.

Very fine pieces of filigree work in both gold and silver are produced by Chinese jewelers. The beautiful kingfisher feather work is peculiar to China. Some of these pieces are of striking beauty but they are not durable. The turquoise tinted side plumes of the feathers are only gummed on to thin plates and quickly wear off. The colors of kingfisher feathers are often imitated in enameling, an art at which the Chinese are very skillful.

Many imitations of precious stones are sold in China. These are sold to the Chinese as imitations, but many foreigners are deceived thereby. Very rarely will the beads on mandarin chains be of real stones. The jade is glass, the turquoise enamel and the amber made of resin which will crumble into dust with age.

It may be useful to know that the jeweler stamps the name of his shop inside any piece of gold he sells and thus binds himself to repurchase the piece at any time by weight without questioning the quality of the metal.

Cloisonné.—Peking is the center for the manufacture of cloisonné and one is advised to postpone any purchases of this beautiful ware until he reaches the capital. The prices in Shanghai are fairly satisfactory, but as a general rule Peking prices are far cheaper than those quoted in any other part of the country and a greater variety is offered.

In the manufacture of cloisonné, which can be seen any day in the factories of Peking, the design is outlined on a copper base with thin flat wires, sometimes of gold and silver, but more often of copper. These wires are soldered on and when this process is completed the cells are filled with the enamel colors in the form of paste. The piece is then fired and the process of filling with enamel and firing is repeated until all the cells are completely filled. The enamel is then ground to a smooth surface with pumice stone, polished and the wires gilded.

In the Peking factories (Lao Tien Li recommended) one may have any design copied. It should be remembered that the wires are only gilded and that on any piece such as a cigarette case which will receive much wear, this gilding will soon wear off. Vases and other purely ornamental pieces will not tarnish.

Lace.—Lace making was unknown to the Chinese before the coming of the missionaries, but is now quite important among the minor industries. As lace making has been taught by missionaries coming from all parts of the world, the visitor will find almost every variety of lace produced by the Chinese and at prices which cannot be duplicated elsewhere. But care should be observed by the purchaser, for with labor so cheap, there is a tendency to use cheap materials even in the most elaborate pieces. Those desiring it may have exact copies of laces made while in China, and at very small cost.

Embroidery.—The same qualities of patience and industry which have made the Chinese such excellent wood

carvers have made them equally good at embroidery. This is an art which they share with other nations of the East, but the earlier development of the silk industry in China gives Chinese embroidery a longer history than that of any other country.

Developed locally, there are many different styles of embroidery, varying both as to the stitch and the colors employed. One of the most famous of these is the Peking stitch, made by twisting the thread around the needle, the result being similar to the French knot, but much finer. The high esteem in which the Chinese hold all ancient products is more justified in embroidery than in many other things, for with the recent introduction of anilin dyes, and attempts to copy foreign patterns, the harmony and beauty of the older pieces has almost entirely disappeared.

The richest examples of modern embroidery are to be seen in theatrical costumes, for no producer of America or Europe ever lavished on his theatrical costumes one half of the expense that is borne by the actors themselves in China. One costume worn by an actor will have required the labor of ten or twelve women for five years, and during the performance he will appear in many different garments. Naturally, fashions in these expensive gowns do not change rapidly.

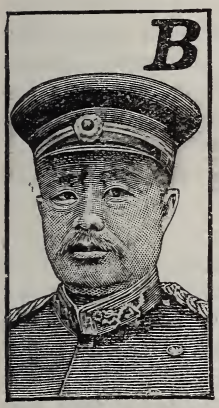
A great deal of embroidery is produced now for foreign sale by the women and girls in mission schools and the traveler will be able to secure fine pieces at but a fraction of the cost at home. A large quantity of embroidered mandarin robes and other purely Chinese products are offered for sale at the Chinese pawnshops and curio shops, often at prices which barely cover the original cost of the material. With the establishment of the Republic, these elaborate ceremonial costumes have been abolished for plainer dress, and there is no longer any local demand for them.

Lacquer.—The Chinese very early learned the uses of products of the lac tree which is cultivated throughout central and southern China. From it centuries ago they made wonderful pieces of lacquer ware which are not excelled by the present products of Japan. The sap of the lac tree is

drawn when the tree reaches an age of seven years, being collected in middle and late summer for the use of the lacquer makers. The wood to be lacquered is carefully polished and covered with thin paper or fine silk. Over this is placed a layer of lac covered with a mixture, often of emery powder, red sandstone and vermillion, though other mixtures are made up of different materials. The piece is then dried and the whole process repeated from three to eighteen times. When pieces are to bear a design, it is drawn on heavy paper and then marked with fine pricks. The design is transferred to the piece by powdered chalk, and drawn with a needle. Carved lacquer is very expensive and is seldom produced now. In its manufacture, a dark paste, in which powdered egg shells have been mixed, is applied to the wood and allowed to dry. The piece is then carved and several coats of lac applied.

The whole process of lacquer making is tedious and requires a long time. Foreigners have been unwilling to give the Chinese workmen enough time to complete pieces ordered and as a result inferior methods of manufacture have become prevalent. The work is done in dust-proof rooms, and not without a good deal of physical suffering, as the raw lac is very irritating to the skin, and will cause small boils. The oldest specimens of lacquer ware in the shops belong to the Ming dynasty. The finest present-day products come from Ningpo and Foochow though Canton produces large quantities for export.

THE GOVERNMENT OF CHINA



General
Li Yuan Hung
Former President

BY an Imperial Edict, following a successful anti-dynastic revolution, the Manchus abdicated from the throne of China and acquiesced in the establishment of a Republican form of government. The Abdication Edict was dated February 12, 1912, and at the time this is written it is too early to discuss the Republican government which, in administrative methods has made few radical departures. The system of government which it replaced had existed unchanged for several thousand years, for although the Chinese have often rebelled against tyrannical rule, they were quite content, until recently, with the form of government to which they were accustomed. Much of the old system will doubtless survive, tempered by a constitution, elected legislative bodies, and a new sense of individual political rights. Since the establishment of the Republic radical local reforms have taken place; and there have been administrative changes in Peking but the machinery of government remains much the same as it was under Manchu rule. What follows is a description of the foundation on which the Republican government of China may be built. With the constant changes of this transition period, it would be folly to attempt anything else.

Theoretically the government of China was an absolute monarchy, strengthened by the fiction that the Emperor was the "Son of Heaven," who offered sacrifices direct to the divine powers, leaving his subjects to follow any religion they liked so long as their worship included the worship of himself. This fiction had behind it many centuries of Chinese custom and tradition.

In theory only, the Emperor was supreme, held the power of life and death over his subjects, could regulate their lives down to the humblest detail, was not amenable to any earthly authority and from his decisions there was no appeal. Though surrounded by boards of councillors and advisors, it was not necessary for him to follow their advice, or even to pretend to do so. His rule was by divine right and he was subject only to the displeasure of heaven, manifested by floods and famine when his rule had been unwise, or by rebellions when it had been tyrannical.

The ancient Chinese system of government was a curious growth from clan rule. The unit of government was the village, which usually consisted of a single hamlet with its surrounding farm land, although in the larger cities several villages might be included within the walls. The chief officer of the village was the *Tipao* or village head-man, who was selected by the villagers and then received official recognition or sometimes the practice was reversed and he was nominated by the magistrate and confirmed by the villagers. He was the representative of his fellow villagers in all official capacities and in ordinary times was the only official with whom they came in contact. He attended to the registry of deeds and the collection of taxes and was responsible for the enforcement of law and acted as constable and coroner.

This democratic form of selecting officials ended, however, with the *Tipao* and all others in the Empire received their appointment and their power direct from Peking. Leaving out of consideration the numerous boards and councils which surrounded the Emperor, the chief administrative official under him was the Viceroy, appointed as Governor General over one or more provinces, each of which may or may not have had its own Governor. Among Chinese the Governor was known as Inspector, a name which survived his former status, when he made periodic visits to the provinces to see that the provincial officials were properly attending to their duties. Later he became a permanent resident and enjoyed supreme authority in his own province, but subject to the check of the Viceroy and the Tartar General, the latter person

having command of the Manchu garrisons in the various provinces. Other provincial officials were the Treasurer, Judge, and Commissioner of Education, the latter being a recent addition to the list.

Within the province, the unit of governmental administration was the county or district which might contain a score of villages in addition to the county seat. A few districts formed a prefecture, while two or more prefectures formed a circuit, under the jurisdiction of a *Taotai*. The *Taotai* was an assistant to the Governor, having charge of military operations within his own circuit. The Prefect was a means of communication between the lower officials and his superiors, rarely exercising any executive powers, but acting as a court of appeal from the District Magistrates, when the resources of the litigants enabled them to enjoy the luxury of an appeal. The District Magistrate was the lowest in rank of all of those appointed by Peking and the representative of the throne who came in closest contact with the people.

It would be very difficult to find, in any other government, officials whose duties corresponded to those of any Chinese official of the old order. In theory he was able to undertake any task, no matter how technical. If troops were to be provided, tribute paid, dikes to be built, and, in later days, railways projected, the Viceroys and Governors were ordered to perform the various tasks, the government at Peking rarely going any further in its commands than to demand that certain results be accomplished, leaving the manner of accomplishment entirely to the discretion of the official who received the Imperial Edict. In practice, each official shifted the task always to his immediate inferior and in this constant shifting of work, most of it finally reached the District Magistrate, who was last on the list and had to satisfy his superiors that the work had been done. The source of power, the gradations of rank and the shifting of tasks, were usually indicated in the proclamations of the District Magistrate, a typical one beginning:

"The Magistrate has had the honor to receive instructions from the Prefect, who cites the directions of the Taotai, moved

by the Treasurer and the Judge, recipients of commands of their excellencies the Viceroy and the Governor, acting at the instance of the Foreign Board, who have been honored with His Majesty's commands." Then follows the command and the signature of the Magistrate who indicates again the sources of the command which in theory came from the Emperor, although it might concern nothing more important than the abolishment of a tax-collecting office or the promotion of an official.

Within his own district the Magistrate or Mayor was the supreme official. He tried all cases, was judge, jury and executioner, jailer, coroner, famine commissioner, tax collector, road and bridge superintendent, treasurer, commissioner of education, and chief of police, and assumed all the duties usually attended to by the officials found in a county or town of another country. The annual salary of this busy official amounted to $120 to $360 with an allowance of a larger sum granted "for the encouragement of integrity among officials." But the salary was no indication of the emoluments of the office, which might be and often were a thousand times the amount. He was equipped with a large number of subordinates, yamen runners, messengers, jailers, clerks, and tax collectors, for all of whom he must provide and all of whom must, to the extent of the opportunities offered by their delegated powers, provide for him.*

Although possessor of supreme authority in his territory, the Magistrate was careful in all of his official functions not to offend public opinion or to presume too much on his power. His one aim was to serve his three years' term of office with no disturbances in his district which would attract the attention of his superiors. The people always knew very effective methods of embarrassing a too-officious Magistrate. When the tax collectors made unusually heavy demands, the people in the country rioted and set fire to the official yamen. In the cities the guilds declared a cessation of trade, which is a strike,

*For an interesting and instructive account of the functions of a Chinese official, see "Letters from a Chinese Official" a pamphlet published by the Peking and Tientsin Times.

lockout and boycott combined, thereby effectively cutting off all the incidental revenue of the officials and soon attracting attention from the superiors of the Magistrate. In extreme cases they seized the Magistrate, bound him and carried him to the Governor's or the *Taotai's* yamen with the announcement that they would have no more to do with him. These small rebellions against misused authority have been going on constantly in China for centuries and formed a very effective means of counterbalancing the despotic power of Peking, no matter what the dynasty.

In the old days official advancement was obtained by literary ability only, and the Prefect with his other duties was charged with conducting the examinations in his prefecture. Success at these examinations carried with it only the privilege of taking part in the Provincial examinations. These examinations were usually attended by from 10,000 to 12,000 students, out of whom only a few hundred would pass. The successful ones, again, were entitled to compete in the great Metropolitan Examination at Peking. Out of 6000 competitors at this examination, probably 3000 would be successful and the names of these were placed on a list from which all official appointments were made, except those awarded to sons of old and faithful public servants and to students who had failed to pass the examinations but had made frequent attempts. Chinese literature is full of stories of students who grew old and grey in their attempts to pass the examinations, finally succeeded, and died enjoying the dignity and wealth of official life.

During the last century of Manchu rule this ancient civil service fell into disuse and in its place was substituted a rather open system of selling official positions. Under the later years of the Manchus this system was highly developed and practically every official, before receiving his appointment, was squeezed of enormous sums, only a small part of which ever found its way into the government treasury. Secret as these transactions presumably were, residents of China generally knew the sums paid for various offices. For instance, a cabinet position was supposed to cost about 200,000 taels, and the lucrative post of *Taotai* of Shanghai was worth

100,000 taels for each year the incumbent held office. In addition to these lump sums, the prospective official was compelled to oil his way to those in power by liberal gifts to all the hangers-on of the big yamens, and to the eunuchs in the Forbidden City.

This purchase price of the office was an investment which the office holder soon regained by similar deals for official positions included in his patronage, and it was customary for the relatives and friends of an aspiring young man to finance him for the purchase of an office, confident that he would soon be able to repay the amount invested.

With the offices purchased outright, the incumbent named for only three years, and with practically no supervision from Peking, it was natural that bribery and extortion should develop in all official dealings. The Viceroys and the Governors bought their offices at high prices from the Manchus and high Chinese officials and they naturally expected to regain the price paid and a good profit during their term of office, and also to recoup themselves for the frequent presents it was necessary to give the authorities in Peking in order to make their official lives endurable. The same system extended throughout the official line to the District Magistrate who was always careful to employ good tax collectors, but paid little attention to the repair of roads or bridges in a district which would be his home for only a short time, and under circumstances which made everything spent on repairs reduce his private income.

The transportation of tribute rice offered a good example of the means whereby Chinese officials regained the amount paid for their appointments. This tribute rice, coming from the southern and Yangtsze Valley provinces, was formerly shipped by the Grand Canal, each provincial governor through whose territory the shipments passed securing certain sums for the expense of transportation. In addition to this, each governor was charged with the maintenance of the canal and for this was given a specified allowance. Finally, with the partial filling up of the canal and the establishment of coast steamship lines, it became much cheaper to transport

the rice in the steamships than in the canal barges. Practically all of the shipments were made in this way in recent years, but in theory the rice was still hauled over the Grand Canal and for this purpose a fleet of imaginary barges was maintained at great official expense. At frequent intervals this fleet was destroyed by a storm and was theoretically rebuilt, all of which added to the income of a large body of enterprising and poorly paid officials.

The deterioration of official life in China extended to all classes during the latter part of the Manchu rule. The sale of an appointment to one high official soon spread the corruption through all the lower ranks of officialdom, through his efforts to recoup himself, and at the beginning of the present century the term "Chinese official" was a synonym for inefficiency, corruption and tyranny. The respect accorded the average official was measured chiefly by the fear he inspired and when one, by his tolerance, public spirit and comparative honesty, gained the good will of those over whom he ruled, his name was linked with the names of the local heroes.

With the overthrow of the Manchu *régime* in 1911 China became a Republic, although authorities disagree as to whether or not it is a Republic in name only. Among the forces which overthrew the monarchy there were rival factions while not a few of the monarchical adherents, by a quick change of front, managed to ride in on the popular tide of republicanism. As a result the republican administration has been beset by factional difficulties which have made the organization of a permanent and stable government impossible. Owing to these difficulties no permanent constitution has been adopted, the government being carried on under the provisions of the hastily adopted provisional constitution of 1912. In actual practice this constitution is disregarded. The adoption of a more permanent constitution has been retarded by the fact that during most of the time since the establishment of the Republic, two parliaments have been in session, one in Peking and one in Canton, each of these bodies denying the legal existence of the other.

With the country divided into two factions the natural result has been the weakening of the central government and the strengthening of the provincial governments. The civil governor of the Manchu *régime* remains while the Tartar General has been replaced by the Tuchun, or military governor. Each of the military governors is in command of a body of troops which he governs and on whose strength he relies as a means of securing money from the central government. While these weaknesses of administration are recognized and deplored by all who know China, there have been actual benefits from the change in form of government, these being seen in the increased sense of nationalism and patriotism on the part of all classes of Chinese.

Since the overthrow of the Manchus there have been two abortive attempts to restore a monarchical form of government, one by Yuan Shih Kai who sought to found an imperial line, and after his death, an attempt on the part of the reactionary Chang Hsun to restore the Manchu line. On both these occasions the opposition of the Chinese people was so determined and outspoken as to indicate that the old form of government is gone forever and that the political future of China will be worked out along modern and Western lines rather than the old and Oriental. This does not involve such radical changes as one might think for the Chinese people have for many centuries of their long history enjoyed a form of local self-government more liberal, perhaps, than that afforded in any other country. According to the theory of at least one school of political economy the Chinese government was the best because the individual Chinese subject was amenable to fewer laws and had less taxes to pay than the citizen or subject of any other civilized country.

That the change from the monarchical to the Republican form of government should be marked by a decade or so of confusion and dissension should not be surprising to any one who is familiar with the history of dynastic or political changes in other countries, where decades must pass before the people adapt themselves to and accept the new form of government. Is it any wonder that the most populous country

in the world,—the oldest monarchy—should be slow about realizing in practical form the change in government they have undertaken?

At the time this is written, China is preparing to celebrate the ninth anniversary of the establishment of the republic. All of the ten years have been beset with difficulties and most of them made memorable by rebellions. As the anniversary approaches China is divided between north and south and each section is ruled by a group of military dictators who govern by reason of their control of soldiery rather than because of the popular will. An academic study of the republican government as compared with the monarchical might find little cause for congratulation at the change; but one who has followed the changes in the national consciousness of the ordinary Chinese citizen rather than the changes in the official roster; who has counted the improved streets in the provincial cities instead of following the partisan debates of the powerless parliaments in Canton and Peking; who has noted the great increase in cotton and flour mills, newspapers, books, schools, and other symbols and mediums of modern civilization, cannot doubt that China by her change in form of government has definitely thrown off the old hampering traditions and is preparing to take in affairs of the world the position to which she is entitled by reason of her history, her enormous area and resources and her great population.

SHANGHAI

(And the Yangtsze Valley.)

Loongwha Pagoda, Shanghai

General Information.—Distance from London by sea, 11,000 miles; from San Francisco, 5000 miles; from Hongkong, 850 miles. Local time 8 hours in advance of Greenwich. Shanghai lies, in 31° 14' N. latitude and 120° 29' E. longitude being on the same parallel as Cairo and New Orleans.

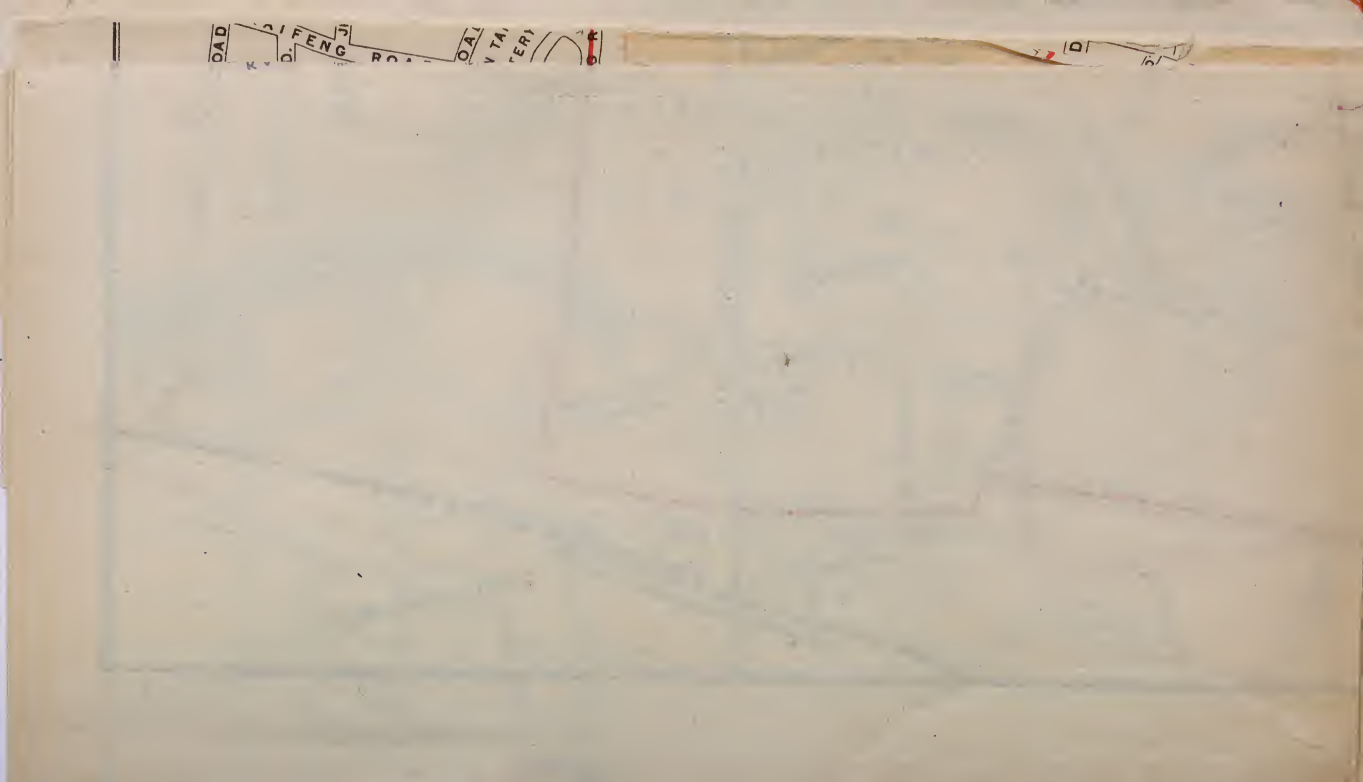
POPULATION: foreigners, about 25,000: Chinese, about 2,000,000. These population figures include all adjoining municipalities and villages.

ARRIVAL: Some steamers anchor at Woosung, 13 miles distant, from which place passengers are conveyed to the landing jetty on the Bund by steam tender. There is no landing charge. Other steamers tie up at docks within easy distance of principal hotels. Steamers arriving from Hankow or other Yangtsze River ports tie up at the Bund. Passengers from the North by train arrive at the station of the Shanghai-Nanking Railway. Representatives of all hotels meet the steamer or tender and take charge of baggage. Principal hotels are within a short distance of the jetty and may be reached by ricsha.

HOTELS: Astor House, Palace, Kalee, Burlington, Hotel des Colonies, Bickerton's. All hotels are on the American plan. Restaurants: Carlton, Parisien, Trocadero, Astor Grill. The Great Eastern, Yih Ping Shang and Oriental Hotels, under Chinese ownership and management, serve foreign style meals and are patronized by some foreign travelers.

CONSULATES: Belgium, Brazil, Denmark, France, Great Britain, Italy, Japan, Netherlands, Norway, Portugal, Russia, Spain, Sweden, United States.

POSTOFFICES: In addition to the Chinese postoffice, others are located in Shanghai for the benefit of their respective nationals, the rates of postage through the various foreign


FENG

PLAN OF THE
FOREIGN SETTLEMENTS
SHANGHAI
DRAWN FOR CROWS "HANDBOOK FOR CHINA"
TRAMWAYS
RAILWAYS
Scale of Half a Mile
PUBLIC RECREATION GROUND
CHINESE CITY
CEMETERY
BOULEVARD DE MONTIGNY
AVENUE EDWARD VII
NORTH GATE
EAST GATE
City Temple
Temple
French Police Station
Ningpo Guild
Depôt
French Municipal Offices
Hotel des Colonies
St. Josephs Church
French Consulate
Water Tower
Semaphore
Passenger Jetties
Shanghai Club
Custom House
Palace Hotel
New City Hall
Cathedral
Kalee Hotel
London Mission
British Jail
Gas Works
Temple of Heaven
Police Sta.
Chinese Public School
Elgin Market
Canton Garden
S.N.R. Station
Railway Station
SOOCHOW CREEK
PUBLIC GARDENS
Chinese Garden
Lyceum Theatre
Y.M.C.A.
Museum
Synagogue
Chinese P.O.
Belgian Consulate
Masonic Club
H.B.M. Consulate
Russian Consulate
German Consulate
Japanese Consulate
Astor Hotel
General Hospital
Post Office
Anglo Chinese College
China Inland Mission
Public School
Market
Hanbury School
Electricity Works
Isolation Hospitals
Victoria Nursing Home
Pootung Point
NANKING ROAD
KIANGSE ROAD
SZECHUEN ROAD
HONAN ROAD
PEKING ROAD
NORTH SZECHUEN ROAD
WOOSUNG ROAD
BROADWAY
HANBURY ROAD
THIBET ROAD
NORTH HONAN ROAD
BOUNDARY ROAD

RUE BLUNTSCHLI
RUE DE LAGRENE
RUE GALLE
RUE HENNEQUIN
RUE BARON GROS
RUE
BOULE
RUE MILLOT
DU ORION
RUE VOISIN
ALBANY RD.
Church
Hall
KIN WO KA
ROAD

offices to the countries they represent being about the usual domestic rate. The postoffices are located as follows:—American, 9 Whangpoo Road; British, 7 Peking Road: French, 48 Rue Moutauban: Japanese, 1a Seward Road, Russian, N. Soochow Road; Chinese, 9 Peking Road.

TELEGRAMS AND CABLES: Offices of foreign cable companies are located in the block between Canton and Foochow Roads, on the Bund, the office of the Chinese Telegraphs being just in the rear. Cable rates are based on gold quotations and the rate in local currency is changed each quarter in accordance with exchange fluctuations.

RAILWAYS: Shanghai-Nanking Railway, from Shanghai to Nanking, 193 miles, connecting by steam launch across the Yangtsze with the Tientsin-Pukow line; Shanghai-Hangchow-Ningpo Railway, from Shanghai to Hangchow, 125 miles. The latter line will eventually be extended to Ningpo.

FOREIGN CHURCHES: Holy Trinity Cathedral, Union Church, St. Andrew's Church, Free Christian Church, Church of the Sacred Heart of Jesus, St. Joseph's Deutsche Evangelische Kirche, Japanese Union Church, Orthodox Greek Church.

TRANSPORTATION: Carriage hire, per hour $1; half day or evening, $3; full day, $5. Ricshas, half hour, 20 cts.; hour 40 cts.; half day, 80 cts.; whole day, $1.40. Motor cars, $2 to $4 per hour. Tramways, average fare 6 cts. per mile.

NEWSPAPERS: Daily English: North China Daily News, China Press, Mercury, Times, Gazette; French: L'Echo de Chine; English weeklies, Millard's Review, Finance & Commerce. Many daily Chinese papers are published in Shanghai, in addition to many weekly and monthly publications.

STEAMER ROUTES: Shanghai is a port of call for nearly all the Trans-Pacific and European steamship lines as well as the steamers which run from Japanese to Australian ports. At the time this edition goes to press, all shipping in the Far East is undergoing a post war period of re-adjustment, with so many changes in service and rates that any information given here would be out of date before the book is published. It will be sufficient to say that Shanghai is the most centrally located of all the Far Eastern ports and frequent sailings can be had to all points on the China Coast, to Japan, the Philippines or other countries of Eastern Asia.

CURRENCY: The old standard currency of Shanghai was the Mexican dollar but of recent years Chinese dollars of the same value have come into general circulation. The small coins, ten and twenty cent pieces and coppers, are always depreciated and the dollar is usually exchanged for about 110 cents. Local banks issue bank notes payable in Mexican or local

currency. Local money exchange shops are licensed and strictly regulated by the Municipal Council.

TRADE OF SHANGHAI:

The foreign trade of Shanghai in the past two years was:

	1918	1919
Net Foreign Imports.....	65,000,000	84,000 000
Net Chinese Imports.....	38,000,000	34,000,000
Exports.....	102,000,000	121,000,000
Total, Hk. Taels.....	208,000,000	240,000,000

Shanghai, the commercial metropolis of the China Coast, is one of the most interesting and cosmopolitan places in the world, and the most important of the treaty ports. It is a peculiar mixture of East and West, the dominating business elements being western, while the greater part of the population is Oriental. The street scenes are particularly full of color, for one can see here almost every national costume. Chinese, of course, make up the bulk of the population, but the Chinese inhabitants themselves are greatly mixed, coming from nearly every province in the country. Japanese contribute a large part of the alien population and bring with them their distinctive dress. In the Hongkew section are to be found extensive Japanese settlements, with many shops which deal in nothing but Japanese goods. Alongside them will be found shops which deal exclusively in Indian goods, besides, Russian, British, French and American shops which cater for their particular nationalities. Every nation in Europe is represented here; in fact there is scarcely a nation in the world which has not helped to make up the cosmopolitan community. Malays, Parsees, Sikhs, Japanese, Koreans, Annamese, Brahmins, Hindus, Singalese, Persians, Turks and Javanese are to be seen on the streets daily.

The native city, which gives its name to the now important port of Shanghai, is not one of very great importance, either commercially or historically. It was a small rival of the greater cities of Soochow and Hangchow, before the coming of foreigners started it on the way to becoming one of the great ports of China. When the Treaty of Nanking was signed (1843) between China and Great Britain, Shanghai was included as the most northern of the five ports to be made open to foreign

residence and trade. It is no longer considered to be a part of North China but the earlier geographical division is perpetuated in the name of the oldest local newspaper, the North China Daily News. Until opened to foreign trade it had been nothing more than a port of call for seagoing junks. The settlement was formally opened on November 17, 1843, and at first grew very slowly. At the end of the first year as an open port, Shanghai had but 23 foreign residences, one consular flag, 11 business firms and two Protestant missionaries.

The site which had been selected for a British Settlement was little more than a reed-covered marsh, intersected by many small canals, and what is now the famous and handsome street called the Bund was then only a path used by the boat trackers. The settlement limits were marked by what are now Peking Road, Avenue Edward VII, Honan Road and the Bund. One of the first tasks of foreign residents was to make this place habitable. How well that work has been accomplished only the visitor to Shanghai can appreciate. Six years after the British Settlement was marked out, the Chinese government gave territory to France for a settlement between the Chinese city and the British Concession. In the late fifties Americans leased ground on the north of the British Settlement though the so-called American settlement was never formally taken over by the American Government and in 1863 the British and American Settlements were combined as the International Settlement, while the French remains distinct. Thus there are three separate municipalities in Shanghai: the Chinese City, the French Settlement and the International Settlement. In addition there are several Chinese municipalities which border on the foreign settlements.

The most important section is the International Settlement which is governed by a Municipal Council. The Council is elected by the European, Japanese and American taxpayers of the settlement, and serves without pay. Under its long and honorable administration, streets have been improved, the town made healthful, parks and gardens acquired, until Shanghai has come to be known as "The Model Settlement." Its modern buildings, clean, paved streets, and air of business

activity usually surprise the visitor who expects to find a Chinese city rather than one which has the air of an European metropolis. The city is built on the banks of the Whangpoo, a river which flows into the Yangtsze near the sea. All the surrounding country is a level plain, which because of its fertility is the garden spot of China. The great productiveness of the country as well as the commanding position of Shanghai in the trade of the Yangtsze Valley have combined to make it one of the most important business centers of the Far East. Its trade territory embraces a population of about 200,000,000, or half the population of China.

The visitor coming up the Whangpoo on a steam tender sees but little that suggests the Orient. The river is crowded with shipping, the waters dotted with large and small steamers, tugs, lighters and sampans. The smoke stacks of many factories stand out in a skyline which recalls memories of Europe or America. On the shore there are huge ship building plants, warehouses, cotton mills, silk filatures, oil tanks, docks and a busy line of railway, the branch of the Shanghai-Nanking line from Shanghai to Woosung. The line from Shanghai to Woosung was the first railway to be constructed in China, it being built from Shanghai to Kiangwan by a British firm in 1876. For a short time the road was run successfully, but soon native opposition developed, which grew to such serious proportions that the Chinese government bought the line. The rails and rolling stock were shipped to Formosa and dumped on the beach to disappear in rust. The present line was built many years later.

The traveler who arrives on a trans-Pacific steamer is landed on the Bund, the principal street, which marks the water front of the city. It is shaded and inviting and behind the trees are the proud buildings of the city's principal banks and business houses. The strange mixture which makes up Shanghai is well illustrated by the medley of vehicles which crowd the Bund at all times. They include tramcars, carriages, motor cars, ricshas, sedan-chairs and wheelbarrows, all contending for the right of way.

The Northern end of the Bund is marked by the Garden

Bridge which spans Soochow creek. It may be interesting to the newcomer to know that the slope over this bridge is the steepest to be found on any Shanghai road and that motor cars which can negotiate it have achieved the most gruelling hill climbing test Shanghai can offer. The river life as seen from the bridge is always interesting. Soochow Creek is usually crowded with lighters for much of the cargo discharged at Woosung is brought up this creek for storage in warehouses along Soochow Road. Near the bridge are anchored the many houseboats owned by Shanghai residents.

The public garden on the Bund at the junction of Soochow creek and the Whangpoo is largely made ground. A small vessel was wrecked near the present band stand and mud collected round it. The muddy marsh, formerly a part of the grounds of the British Consulate, was ceded to the settlement by the British Foreign office and the present handsome garden was built. In the garden and on the Bund lawn are a number of monuments. Just inside the souhwest gate of the garden is a monument to the foreign officers of the "Ever-Victorious Army" who fell in attacks against the Taiping rebels. At the termination of Nanking road is a statue of Sir Harry Parkes, British Minister to China, 1882-5. Before going to Peking as British Minister he had served as British Consul at Canton, Amoy and Shanghai and Minister to Japan and Korea. Near by is a statue of Sir Robert Hart, who was for so many years Inspector-General of the Chinese customs and to whom much of the credit for organising that efficient service is due.

The finest business buildings in Shanghai are located on the Bund. At the time this is written many of the older buildings are being replaced by more modern structures and it is possible that in a few years the entire Bund frontage will be filled with six-storey buildings, the maximum size allowable because of Shanghai's mud foundation. In the early days of the settlement all the business houses were located on this street. Land was cheap then and these pioneer concerns provided themselves with liberal sites. With few exceptions, these concerns have kept their original locations, so that here as elsewhere on the China coast a Bund address has come to

signify age and stability. Among the notable buildings are those of Jardine, Matheson & Co; Chartered Bank, Hongkong & Shanghai Bank, Customs House, North China Daily News, Palace Hotel and Russo-Asiatic Bank. The British Consulate occupies a large area near the bridge. At the junction of the Bund and Jinkee Road is a striking building of German architecture, formerly the German Club. Near the junction with Avenue Edward VII, the street which separates the International from the French Settlement, is the Shanghai Club, the oldest and most important organisation of its kind in the city and famous for the possession of what is reputed to be the longest bar in the world, 110 feet.

Second in importance and in interest to the Bund is Nanking Road, the location of the large foreign and Chinese shops, the retail shopping street of the city. A few years ago it was, except for a few blocks near the Bund, composed almost entirely of two-storey native shops. Now many of these have been replaced by what has aptly been described as buildings of the "compradoresque" style of architecture, many of them gorgeously colored with gold leaf. But the most striking buildings on the road are two great Chinese department stores occupying opposite sides of the street at the Chekiang Road crossing. Each store is under Chinese management and each, in addition to its merchandise, maintains a modern hotel, roof garden, restaurant, etc. A little farther on, at the junction with Thibet Road (formerly Defence Creek) is another pair of semi-foreign twin buildings, the "New World." These are modern Chinese amusement palaces and each is equipped with arcades, skating rinks, menagerie, cinemas, restaurants and a thousand and one devices which enable one to while away an evening. The two places are connected by a subway under Nanking Road so that for one admission ticket visits may be paid to both places. The construction of these places of amusement and other improvements on Nanking Road have seemed to rob Foochow Road of its former position as "The Great White Way" of Shanghai, for the famous old restaurants of that street have not been able to hold their own against these modern innovations. But Foo-

chow Road is still worth visiting especially at night when it is ablaze with electric lights.

Thibet Road marks the end of Nanking Road, for from that point on it is known as Bubbling Well Road, formerly the premier residence street of the city and still the most famous street in the Far East. At the beginning of Bubbling Well Road, only one mile from the Bund, is the Race course. The presence of this fine race track and recreation ground in what is now the heart of the city is a striking evidence of the rapid growth of the place, for in the sixties when this magnificent piece of land was acquired, it was on the outskirts. Here the semi-annual race meets are held in the spring and autumn and the city maintains an old custom of its early days by taking a half holiday on race days.

No visit to Shanghai would be complete without a drive through the residential portions of the city. Formerly the fine residences were grouped about Bubbling Well Road but now there are many streets able to compete with that older thoroughfare. The French Settlement in recent years has become the residential center for the rapidly growing American colony while many pretentious mansions of many nationalities are found on Avenue Joffre. Nor should anyone fail to drive around the Rubicon Road, the one country motor road the city possesses. From any hotel the round trip can be made in an hour without breaking the speed regulations. The road takes one out of sight and sound of the city and affords an excellent opportunity to see the Chinese country side.

To list the parks, clubs, public buildings, etc, of Shanghai, would be as tedious a task as to list similar things in any big city of Europe and America. But, after all, Shanghai is a foreign rather than a Chinese city. In spite of the great bulk of Chinese population, its instututions are foreign and the Chinese residents are more or less under foreign influence. Anyone who studies China from the point of view of Shanghai is sure to carry away wrong impressions. Because of the size of the place and the importance of the local foreign communities, Shanghai is, to most Shanghai residents, suffi-

cient unto itself. If one wants to see Chinese life, or study things Chinese, he must go elsewhere.

Shanghai is essentially a commercial city, as is evident to the visitor as soon as he arrives. The stretch of the Whangpoo from Woosung to the Bund is always the anchorage for dozens of ocean going steamers while on both sides of the river are factories and warehouses. The Bund foreshore is usually crowded with boxes and bales which hundreds of coolies are transporting by means of bamboo poles on their shoulders, keeping step to the sounds of shrill cries which are repeated so persistently that a newcomer often thinks a riot is in progress. In recent years imports and exports have been rather evenly balanced, each running to about Tls. 200,000,000 annually. The Customs revenue is more than three times that of any other port and about one fourth the total for all of China. The principal imports are cotton cloth, iron and steel and kerosene, while the most important exports are silk, skins, wood oil, etc. While Shanghai is the commercial center of China it has also, of recent years, grown in importance in manufacturing. There are now about thirty cotton spinning and weaving works, and in addition many soap, match and cigarette factories and paper mills. One of the most notable successes in the manufacturing line is the plant put up by the General Electric Co. of New York for the manufacture of electric light bulbs. Here in a very short time inexperienced Chinese labor has been trained to turn out an article equal to that produced in America or Europe. There seems little doubt but that the city will make remarkable development in manufacturing in the next decade. This development is being fostered by the municipality which, through the municipal electric plant, affords a cheap supply of electric power to the factories.

Shanghai is also the publishing center of China. The largest and most important of Chinese newspapers are published here. One of them, the Shun Pao, occupies a structure which would do credit to any Western city. Here are located the large mission publishing houses and the headquarters of the Bible societies which each year sell hundreds of thousands of Bibles

printed in the vernacular. Among the purely Chinese enterprises worthy of note is the Commercial Press, a large printing and publishing establishment employing about 2000 skilled Chinese workers. This and other concerns turn out a constant stream of Chinese books, pamphlets and magazines, many of them consisting of translations of foreign books. A visit to the plant of the Commercial Press will be found full of interest.

Until very recently the Chinese city remained unchanged by the proximity of the foreign settlement and up to the time of the establishment of the Republic was still surrounded by walls which were first put up in the 14th century and repaired and replaced many times since then. With the establishment of the Republic, the Chinese officials have shown more energy in cleaning up the streets though much remains to be done. It is typical of Chinese cities, being filled with small shops where all kinds of curios and Chinese goods can be purchased. Near the center of the city, in a small artificial lake, and reached by the zigzag bridges so common in China is a famous tea-house, often pointed out as the original of the tea house pictured in the famous willow pattern porcelain. This is a mistake for the story of the willow pattern plate is older than this tea house and in China there are many tea houses of this type. There is nothing of interest to be seen in the building, but from the top a comprehensive view of the tiled roofs of the city may be obtained. The city contains several temples and gardens and other places worth visiting. One of the most interesting points is the section given over to bird dealers, well patronized by the Chinese. Nearby is a tea house, where the patrons bring their feathered pets and listen to their songs while they drink tea. Guides, not more than usually avaricious or untruthful, are always to be found loitering about the approaches but more trustworthy ones may be secured from the hotel or Cook's. The stranger will certainly be lost, as in other Chinese cities, if he ventures into the city alone.

The finest native shops are to be found in the International Settlement. The best Chinese jewelry is to be found on

Nanking Road, although the smaller places on side streets ask much lower prices. Those in search of silks and furs should go to Honan Road, where they will find the largest shops and the best variety. At these places usually only one price is asked. Curio shops are to be found all over the city and Shanghai, next to Peking, offers the richest stocks of curios to he found in the country. One of the finest stocks of Chinese curios is carried by Li Van Chen at 35 Rue Eugène Bard.

One of the most interesting curio centers is in the native city, near the Willow Pattern tea-house. Here the small dealers spread their wares on the tables of a tea house and await customers, meanwhile trading among themselves.

Siccawei Road leads to the settlement of that name established by the French Jesuits in 1847. The name of the place (literally Zi-Kai-Wei) means "Homestead of the *Zi* Family," recalling the famous *Zi* Kwang-chi, a cabinet minister of the 16th century who became a convert of Matteo Ricci and was a valuable ally of the early Christian missionaries. The Zi family have been Christians for more than 300 years. The settlement consists of a number of interesting buildings, in which useful missionary work is carried on. One of the principal groups of buildings is given over to a convent, where Chinese girls are taught embroidery and lace making, many of them being given to the convent by parents too poor to care for them. The inmates number several thousand. A short distance away is the furniture and brass shop, maintained in a similar style for Chinese boys. The most popular production of the shop is beautiful carved teakwood furniture. One of the most complete meteorological observatories in the world is maintained here by the Jesuits. Its service covers all of the coast of China, weather predictions being sent out twice daily and typhoon warnings sent to all the ports in the Far East. This service, as complete as the government weather service in other countries, saves many lives and thousands of dollars worth of shipping annually, and is maintained entirely at the expense of the Jesuits.

Shanghai is an important center for missionary work and administration and is the business headquarters of many

missionary enterprises. A number of societies are working in Shanghai and the missionary and allied population amounts to several hundred. The head office of the China Inland Mission, and head office for China of the American Bible Society are here, as well as the headquarters of the Christian Literature Society and several other similar organisations. Large publishing establishments are maintained by the American Methodist Episcopal Mission and the American Presbyterian Mission. St. John's University, one of the leading schools of China, whose graduates occupy high positions, was established by the American Episcopal Mission and occupies beautiful grounds on the outskirts of the town. Among the other notable enterprises are St. Luke's Hospital and St. Elizabeth's Hospital for women (American Episcopal Mission) London Mission Hospital, the Margaret Williamson Hospital for Women (Women's Union Mission), Mctyeire High school for Chinese Girls (Methodist Episcopal Mission, South) and the Door of Hope Rescue Home and industrial schools. A large number of smaller schools, chapels, orphanages, etc. are to be found in all parts of the native city and the two settlements. In addition to the schools maintained by the municipality for Chinese and foreign children, there are a great many public, private and semi-private schools, including the French school, Jewish school, American school, Japanese school, etc.

One will find in Shanghai his best opportunity to visit a Chinese theatre. The drama in China until a few years ago occupied about the same position as the Mediæval drama of Europe. The plays were mostly of a religious or historical character and were performed on appropriate anniversaries by strolling bands of players in temples or in the courtyards of large residences. Usually the players were paid for the performance by a guild, by a private individual, or by public subscription. With the growth of the big Chinese population in the foreign settlement of Shanghai, western ideas made great changes in the drama of China and there are now in Shanghai a number of pretentious Chinese theatres conducted on western lines.

With the last few years, there have been a number of

foreign plays translated into Chinese, and others written about foreign characters. Of these, Napoleon is the favorite, and no traveler should miss an opportunity to see Napoleon and Josephine as portrayed by Chinese actors. The native producer of today is quite as up-to-date as his foreign contemporary, and before the end of the recent revolution in China, the theatres of Shanghai were producing plays which portrayed the stirring battles of the revolution. Formerly actors were placed at the bottom of the social scale, along with barbers and beggars. But the late Empress Dowager did a great deal to put an end to this, for she was very much interested in theatricals and received many famous actors at the palace. Both Cantonese and Pekinese actors appear in Shanghai.

At Sungkiang, 25 miles southwest of Shanghai on the Shanghai-Hangchow Railway, is the grave of General Frederick Ward, the American who fought against the Taipings and organized the "Ever Victorious Army" taken over by General Gordon after Ward's death. The cemetery, which contains also the temple erected by the Chinese in honor of Ward, is outside the West Gate of Sungkiang. Ward was severely wounded in an engagement in Chekiang province September 20, 1862, and died the next day. His body was brought back to Sungkiang, where he had recruited his Chinese volunteers. A tablet at the tomb sets forth his praises as follows: "An illustrious man from beyond the seas, he came 6000 li to accomplish great deeds and acquire an immortal fame by shedding his noble blood. Because of him Sungkiang shall be a happy land for a thousand autumns. This temple and statue shall witness to his generous spirit."

There are many Chinese and foreign houseboats available in Shanghai, and the traveler will find this not only the most pleasant, but a very cheap method of seeing many of the surrounding points of interest. But the trip should not be attempted during the mosquito season, which extends over the greater part of the summer. Several companies operate steam launches which make daily trips between Shanghai, Soochow and Hangchow, towing long strings of house or cargo boats. The launch trains leave the landings on Soochow

creek each afternoon about 5 o'clock, reaching Soochow early the following morning or Hangchow during the following afternoon. If the traveler is in no hurry, he can take a leisurely trip, the boat being yuloed* or sailed, stopping at any point he likes.

Houseboats may be rented for $8 to $12 a day, servants and provisions being extra. The hotels are usually able to make all arrangements for houseboat trips, or they can be made through Cook's. Some of the most popular short trips are as follows:

Week End Trip to the Hills.—Leave Shanghai Friday, sail or yuloh by way of Jessfield, reaching the hills at Feng-wan-shan Saturday night. Spend Sunday on the hills, leaving Sunday night and reaching Shanghai Monday morning.

Triangular Trip.—The trip from Shanghai to Hangchow, thence to Soochow and return to Shanghai may be made in six days. Leaving Shanghai in tow at 5 o'clock in the afternoon, one will arrive in Hangchow about twenty hours later, giving time to make arrangements that afternoon for the trip through the West Lake in a local boat on the following day, taking luncheon along and returning to the houseboat in the afternoon. Spend the fourth day in visiting Hangchow city, leave that afternoon for Soochow, reaching there early the following morning. Soochow should be visited in two ways, through the streets and through the canals, for each trip will give an entirely different impression of the city. Leaving Soochow in tow of a steam launch at 4 o'clock in the afternoon, one will arrive in Shanghai early the following morning.

By adding one day to the trip, one may visit the beautiful lake Ta Hu. There are many opportunities to extend a houseboat trip by traversing the Grand Canal, visiting Chingkiang, Wusieh and other places.

Any houseboat or rail trip from Shanghai will show the intricate system of canals with which this part of the China coast is intersected. These canals furnish the principal

*The yuloh is a long single oar worked in the rear of the boat.

means of transportation, taking the place of roads in other countries, and in addition furnish the water with which the land is irrigated, while the rich silt at the bottom is periodically scraped out and used to fertilize the fields.

Loonghwa Pagoda.—The visitor who cannot visit any other city in China should see the Loonghwa pagoda, easily reached either by houseboat or motor car. The pagoda is by no means a fine one but it is typical and no one should leave China without seeing an example of this peculiar Chinese architecture. A climb to the top gives an excellent view of the surrounding country but owing to the dilapidated condition of the structure it is safer to remain on the ground.

Books for further Reference: Those who wish more detailed information regarding Shanghai should purchase Rev. C. E. Darwent's "Shanghai, a handbook for Travelers and Residents," published by Kelly Walsh.

Woosung.—A fairly good motor road now leads to Woosung, a favorite Sunday afternoon drive. A few miles from Woosung is the old walled city of Pao-shan, formerly an important place but now semi-deserted. It was formerly a center for the spinning of cotton yarn and the weaving of cotton cloth—all being done by hand. But with the coming of foreign cotton mills in Shanghai and the increased importation of foreign piece goods, the industry which was the mainstay of Pao-shan has languished and a large part of the population has moved to Shanghai. However the old hand looms remain—one of them being found in every home and the traveler who is interested in Chinese handicrafts will find no better opportunity to study the native weaving industry.

Hangchow.—This City with a population of 750,000, is located on the Shanghai-Hangchow-Ningpo Railway and also on the Ch'ien T'ang River, 110 miles southwest of Shanghai. The towing charge for a houseboat from Shanghai to the Hangchow Settlement is from $10. to $15. From the Settlement it is necessary to go by train to the city station and thence to a hotel. Several Chinese hotels serve foreign style meals but the New Hotel on the West Lake is especially recommended.

Among the renowned cities of China, Hangchow the

capital of Chekiang Province, holds a most important place. Few other cities have played such an important part in the dramatic history of the country and few others are as picturesque, though most of its ancient glories have disappeared and the city is only a fraction of the size it was in its prime. In point of historical interest Hangchow is second only to Peking, while for the beauty of its surroundings it is even now second to no other city in China.

The earliest notes we have of the site of Hangchow date back to the time of the great King Yu about B. C. 2198, who organized the river systems of China and stopped the floods. In his travels he is said to have landed here, hence the original name of Yu Hang, the "Place of the Boat-landing by Yu."

About B.C. 210, the first emperor of the Ch'in dynasty came to the foot of the hill where the Needle Pagoda now stands and fastened his boat to the large rock now known as the Great Buddha. Evidently even at that time the plain of Hangchow was flooded by the sea. From early times to considerably later than the Christian era the present city hill and what is now known as Phoenix Hill were occupied by fishermen who lived in squalid huts.

In A. D. 606 Yang Su built the first city walls and changed the early name to the present name of Hangchow. The walls he built are said to have been 36 li and 90 paces in circumference. In A. D. 893, Ch'ien Liu, before he became the first of the famous Wu-Yueh Kings, rebuilt the walls of Hangchow with the circumference enlarged to 70 li or about 23 miles.

Then under the famous Wu-Yueh Kings, 900-980 A. D. four in all, there came Hangchow's golden age of building, when most of the famous monasteries, temples and all the pagodas were built. It was during this period that the first dyke walls were built, by Ch'ien Liu, about 910 A. D. and since then his name has ever been associated with this great work of engineering, in spite of the fact that many subsequent alterations have been made. These dykes were built to hold the tidal wave or bore within certain reasonable shore and river limits. There are those who are now living who have seen this bore rise to

the height of 22 feet at Haining, the mouth of the Ch'ien T'ang River. It has been grandiloquently described by an ancient philosopher, Chuang Chow, as being like "a high mountain, its crest as high as a house, its sound like thunder, its onward rush sufficient to move the heavens and to wash the face of the sun."

The second golden age in the history of Hangchow came in the times of the Southern Sung Dynasty A. D. 1130-1278. Hangchow became the center of foreign trade in China. "Here the Parsee could be seen worshiping the rising sun or bowing at his fire altar, or carrying a corpse to the Tower of Silence: here the Jew intoned his Law and rested on the Sabbath: here the Christian, who had come overland from Persia, read his Syriac Bible: here too the Moslem built his Mosque, whence the muezzin chanted five times daily the sonorous call to prayer."

In A.D. 1278 great Mongol hordes came to Hangchow, then called Lin-an, demolished its splendid walls and took vengeance on its inhabitants. Great libraries, both public and private, for which Hangchow was renowned, were confiscated and burned. Thousands of families were utterly annihilated and their estates confiscated.

Marco Polo came to Hangchow, following the Mongol invasion, and his description of the city shows that much of its ancient grandeur had remained and some of it had been restored. Even then, in art, literature and commerce it was the Queen City of the Orient. It was the center of Oriental fashions and gaiety. Hither came merchants, travelers, missionaries and adventurers to view the place and enjoy material delights. The account that Marco Polo gives reads almost like the stories of ancient Rome in regard to the sensual indulgences of the people.

Friar Odoric, who visited China A. D. 1324-1327 wrote of it as follows: "Departing thence I came unto the city of Cansay, (Hangchow), a name which signifieth the City of Heaven and 'tis the greatest city in the whole world, so great indeed that I should scarcely venture to tell of it, but that I have met in Venice people in plenty who have been there. It

is a good hundred miles in compass, and there is not in it a span of ground that is not well peopled. And many a tenement is there that shall have ten or twelve households comprised in it. And there lie also great suburbs which contain a greater population than even the the city itself. This city is situated upon lagoons of standing water, with canals like the city of Venice and it hath more than 12,000 bridges on each of which are stationed guards, guarding the city on behalf of the Great Khan. But if any one should desire to tell all the vastness and great marvels of this city, a good quire of stationery would not hold the matter, I trow. For 'tis the grandest and noblest city and the finest for merchandise that the whole world containeth."

After the Mongols were driven out Chang Shih Hsin rebuilt the walls of Hangchow about A. D. 1359 and because of great military emergency it is said the walls were completed in three days and three nights. The walls were thirteen miles in circumference and thirty feet high. The record states that in order to build the walls in this short space of time it required 540,000 stone masons, 50,000 carpenters, 360,000 plasterers, 6,675 metal workers and 4,500,000 coolies. The stone for this work was quarried from near the site of the present Needle Pagoda.

In A. D. 1651, Emperor Shun Chih of the Ch'ing Dynasty built the wall of the recent Tartar City, which wall has been torn down since the Revolution and the entire section has been made into the present modern city, still called the "Tartar City." In this same Ch'ing or Manchu Dynasty, Hangchow was honored by several visits from two of China's greatest emperors, K'ang Hsi and Ch'ien Lung. Many evidences of the visits of these emperors exist to day in temples, tablets, and in specially constructed roads.

In A.D. 1860 and again in 1862 the T'ai P'ing or Long Haired Rebels came to Hangchow and in a few months reduced nine-tenths of the city to ashes and utter ruin. It is stated that four fifths of the inhabitants were massacred, or committed suicide, while the remainder were driven from the city. The canals were so full of the bodies of those who had committed

suicide that those later wishing to end their existence could not find sufficient water in which to drown themselves. Even the West Lake was so filled with dead bodies that one could walk out on it for a distance of a half *li* on them.

Since the establishment of the Republic Hangchow has made notable civic progress. The Tartar City section is one of the finest of its kind in all China. Not even in Shanghai are to be found such broad fine streets. With the building of the railway Hangchow has again become the objective of thousands of travelers and it would seem as if the new hotels could not be built fast enough to accommodate all who come. The city abounds in pleasant little gardens and parks and altogether has the air of the pleasure resort that it is.

A variety of industries are carried on in Hangchow. Like Soochow it has been noted for centuries for its silk manufacture which in recent years, through the introduction of Japanese hand looms has had a marked revival. Among the ancient industries which have survived is the manufacture of "joss paper", made from paper and tin foil. Even this industry has become modernized for in Hangchow they make imitations of Mexican dollars rather than the former clumsy representations of the silver sycee.

The most famous fan shop as well as the most famous drug shop in China are to be found in this city. One wall of the fan shop is covered with certificates of awards received at foreign expositions. The drug shop is uncontaminated by modern ideas and dispenses nothing but remedies approved by the Chinese pharmacopeia. Attached to the establishment is a large number of deer cages where deer are kept. Any deer that are presented for sale are bought at once, so as to encourage the hunters. The cost per deer is from two to four hundred dollars. The shop claims that everything is used but the horns, a statement that may be skilful camouflage rather than the exact truth. A modern electric light plant, two cotton mills, six silk filatures, a soap factory, match factory, and other institutions for the development of manual skill and trade in their products, are among the enterprises which mark Hangchow's participation in the industrial development of China.

The Needle Pagoda or "Prince Shus' Protecting Pagoda" with the other two famous pagodas of Hangchow mentioned below date back to the great building period of the Wu-Yueh Kings, approximately 950 years ago. There are two accounts concerning this one.

The first account is that it was originally built by one of the Wu-Yueh Kings, and later that it was rebuilt by a priest whose name was Yang Pao Shu. This priest was stricken with blindness for the recovery of which he took a vow. On his recovery he fulfilled his vow by the rebuilding of the pagoda and later it was called after him Pao Shu Pagoda.

The other account is that the last of the Wu-Yueh Kings, Ch'ien Hung Shu, went to Pien Liang to give his allegiance to one of the Sung Emperors. He feared he would not be allowed to return and made a vow that if his hopes were fulfilled he would build a pagoda as a taken of gratitude. Because he was cordially received by the Emperor and permitted to return to Hangchow in peace he built this pagoda which commemorated his protection while absent from home.

On the opposite or southern side of the Lake is the Thunder Peak Pagoda, also called the White Snake Pagoda. This pagoda was built by a concubine of one of the Wu-Yueh Kings, also about 950 years ago. It was originally planned to be seven stories high but for geomantic reasons it was reduced to five. Many of the the pagodas in China are built in order to affect the *feng shui*, in other words to control weather conditions. They are often built over the bones of some Buddhist priest who was regarded as a saint. Very often there are attached to them a monastery or temple and the pagoda itself often contains many Buddhist images which are worshipped by the pilgrims who come from the countryside.

This structure is also called the White Snake Pagoda because of a legend built up about it. An enchantress called the White Snake, who could change her form and often appeared as a beautiful woman, was buried under this pagoda by the Goddess of Mercy to make atonement for her past and to prepare her for the immortals. Her story fills a large volume and is one of the most famous of Hangchow legends.

It is also interesting to note that of the ancient structures in Hangchow this is the only one built of red brick and built long before red bricks were made in China's kilns. About 370 years ago this part of the coast was infested by Japanese pirates. They regarded this pagoda as a point of vantage for spying upon them in their approach from the sea so they built a great fire around it and for three days and nights it was burned, until all the outside framework was destroyed and the outer bricks were burned red. The nearer one goes to the core of the pagoda the more is the original color of blue grey in evidence.

The Six Harmonies Pagoda is located on the Ch'ien T'ang River about a mile and a half from the terminal station Zahkou. In China 'the six harmonies" means "everywhere" that is the four points of the compass plus up and down. This pagoda was built to harmonise the geomantic influence of these six points. Another reason for its erection was to stay the force of the Hangchow Bore which in ancient times was more violent than it is to-day. It was built in the times of the Wu-Yueh Kings by a priest whose name meant "The Prolongation of Life." It has seven stories on the outside and thirteen on the inside. It differs from the other two pagodas mentioned above in that it has an outside superstructure. The other two have only the original core. This wood superstructure was built about the 20th year of the Emperor Kuang Hsü in 1895 at a cost of $175,000. It is one of the largest Pagodas in all China.

Approximately 1660 years ago a Buddhist monk, Hui Li by name, came from his home in India to this beautiful valley where the Monastery of Ling-Yin or "Soul's Retreat." is located. The scenery was so similar to his native haunts that he named the hill to the left of the present main road the "Peak that Flew Over (from India)". In proof of his testimony he called forth from a cave some distance from the real entrance, two small white monkeys. In the "Peak that Flew Over" are some of the oldest relics of Hangchow, carved Buddhas that date back to as far as 1300 years ago. In front of this peak is also a small pagoda which

marks the tomb of Hui Li. Passing two pavilions one enters "The Temple of the Kings of Heaven" in the center of which is the Laughing Buddha who welcomes the incoming pilgrims and who smiles upon all, whether good or evil. At his back is Wei T'o who is Commander in Chief of the Four Heavenly Kings. These latter, four in number, are in the four corners of the hall, and beginning with the nearest figure on the right going from East to South, North and West, form the temple guardians. The first deity has a kind of mandolin, the purpose of which is to rectify with music the hearts of men. The second has a sword to destroy evil spirits. The third has an umbrella to cover and to give protection and the fourth has a snake wherewith to overcome all evil.

In the main hall of the monastery are immense, newly built figures the center of which represents Shih Chia Mou Nyi, the Indian Prince Gotama or Siddartha who was the founder of Buddhism. The main figure at the beholder's right is called Yao Shih, a physician who represents the future ages. The one at the beholder's left is A Mi T'o who represents the ages of the past and the intermediate figure on the left is A Nan, both of whom were disciples of Gotama. On the sides of this main hall are the principal Lohan or Disciples of Gotama. At the back of the main group will probably be erected a huge image of the Goddess of Mercy.

To the left of the main hall is the 'Hall of the Five Hundred Lohan," also disciples of Gotama, among whom can be seen the image of Marco Polo who visited Hangchow about 1280 A. D.

The main hall was built in 1911 at a cost of $200,000. Most of the lumber used in its construction is of Oregon pine. The erection of some of these huge pillars by primitive methods is a wonderful example of Chinese engineering.

The Upper Monastery of India is farther up the same valley in which the Ling Yin Monastery is located and dates back to 980 years ago when a priest by the name of Tao I saw here a gleaming log of wood and carved from it a Goddess of Mercy. In the three main halls of this monastery which is dedicated solely to the goddess, she

appears under different forms and names, the inner temple being dedicated to her as a goddess who grants children. There are many imposing tablets in the main hall, testimonies to her prayer-answering power.

The Monastery of Manifest Congratulations is near the site of the former Ch'ien T'ang Gate and was built about A. D. 967, during the rule of the Wu-Yueh Kings. It is especially noted for its "Altar of the Oath" which is in a hall at the rear of the grounds. Here it is that men take their vows as priests and have the markings on the crowns of their heads burned in with incense. In the main hall the principal figures are covered with the old fashioned official umbrellas, a sight not common to-day.

The principal points of interest on the West lake are the Imperial Island, called Ku-Shan (Solitary Hill) by the Chinese, also the lake dykes or causeways. About A. D. 821 a lock was built on the lake so as to store up water and deliver it at will for the irrigation of the country to the north-east. In A.D. 1090 the great Hangchow poet Su Tung P'o dug the lake deeper and built the causeway named after him on the western margin. About A. D. 1130 and later the lake and Imperial Island were made famous by the residence of the Southern Sung Emperors. In A.D. 1700 and later the great Manchu Emperors K'ang Hsi and Ch'ien Lung built their palaces on the Imperial Island. In addition to visiting the various memorial halls on the island one ought to visit the public park, originally the site of one of the palaces of Emperor Ch'ien Lung. From the upper part of the park one can get a fine view of the lake.

A smaller island is known as Island of the Three Pools and the Moon's Reflection. (San T'an Yin Yueh). In the times of the Wu-Yueh Kings there was a pond here for the "Preservation of Life." At the farther end of the Island, towards the Thunder Peak Pagoda, are to be seen three small iron pagodas in the lake. When the poet Su was commissioned to dig and to improve the lake it is said that here there were three deep pits which were occupied by evil spirits. He caused three pagodas to be built over these

pits and thus locked up the spirits so that boats could pass without fear. The original pagodas are not to be seen to-day. On the island is the "Bridge of Nine Windings." There are also some memorial halls and pavilions for the pleasure of guests.

The "Pavilion of the Lake's Heart" is the name of a small island where was once a monastery which later was destroyed in the Ming Dynasty because of the ill-repute of its priests. The small temple now on the island is dedicated to the worship of the Dragon King.

If one has the time it is worth while to visit the Mohammedan Mosque built in the T'ang Dynasty about A.D. 630. This Mosque is one of the ancient landmarks of Hangchow. If possible it would also repay the tourist to visit the City Hill and from there get a view of the city, the bay and the Ch'ien T'ang River, also the lake and the surrounding hills. It is a view of picturesque beauty uncommon in China.

The Hangchow Union Evangelistic Committee has published a handbook of the various forms of missionary effort in Hangchow, including the medical work of the Church Missionary Society, the Hangchow Christian College (with a location and view finer than that of any other institution in the Orient,) the Union Girl's School, the new Y. M. C. A. building, the Wayland Academy and the Mary Vaughan High School. If one wishes to make a study of such institutions, it would be wise to write to the General Secretary of the Hangchow Union Evangelistic Committee, Da Fang Pah, Hangchow.

Reference for further reading: "Hangchow Itineraries" by Dr. Robert Fitch, a local resident. Those who make an extended visit to Hangchow should certainly purchase a copy of this book which gives the routes of many pleasant excursions around the city, and the hills.

Chekiang Province.—Chekiang is the smallest of the eighteen Provinces of China proper, containing 36,670 square miles, with a population of about 17 millions. Though it is known in a general way to travelers, few realise how much scenic beauty it contains.

Rice is the principal crop of the province, practically all of the country being intersected with natural streams and artificial waterways, used for irrigating the rice fields. The silk industry is also one of the most important industries and in Hangchow, the capital, the finest guild hall of the city is the hall of the Silk Guild. Many parts of the province are covered with forests of mulberry trees so dense that one can easily lose one's way in them unless previously acquainted with the general direction of the little paths that run through them.

Tea is largely grown in the hill districts and that cultivated round Hangchow is famous especially that which is called "Dragon Well" tea, a variety of green tea from the "Dragon Well" valley which was served to the Imperial Household previous to the founding of the Republic. Fishing is an important industry on the rivers, and canals and along the coast, and in the country around Ningpo may be found many ice houses, virtually straw huts, where ice is stored to be used for the preservation of fish by the fleets of boats when out fishing at sea.

From an historical standpoint, few provinces are more interesting than Chekiang, which was for many centuries the southernmost part of China, all to the south of this province being given over to barbarian tribes. Shun and Yü are frequently mentioned in the annals of the province, in which annals are also mentioned the visits of the first emperor of the Chin Dynasty (B. C. 255-206) and K'ang Hsi and Ch'ien Lung of the Manchu line. Chang Tao-ling, the "pope" of the Taoists, was born A. D. 34 in this province. The province was overrun by the Taiping rebels who took all of its principal cities and laid most of its territories waste.

The principal cities are Hangchow the capital, Ningpo and Shaohing. The latter place is much older than Ningpo while Hangchow is comparatively modern. There is evidence that Shaohing existed as far back as 2200 B.C. and that the great Yü held court there after the flood. His tomb is situated in the country not far from the city of Shaohing and constitutes one of the famous sites of Chekiang.

By going to the port of Haimen one can go up to the

T'ien-Tai monasteries which are famous throughout China, They are built on mountains from three to four thousand feet above the level of the sea and have long constituted a center for higher Buddhism, sometimes visited by Japanese and Korean priests. They date from the visit of an Indian monk who came there over a thousand years ago, and on the hills there are many legends concerning him, connected with the temple and the natural features of the place. In connection with one of the monasteries are 108 hermitages, running along the bank of a lovely mountain stream, in the midst of thick woods. The begging bowl of Tsu Tsai Ta Su the Indian founder is also shown. There are fine virgin forests, beautiful streams and many striking waterfalls.

The gorges of the Ch'ien T'ang River are also famous for their beauty. To reach them it is necessary to go to the Hangchow suburban station, Nan-shin-chiao, and from there to go on the Ch'ien T'ang launch line, which takes one to T'ung Lu, arriving there about five p.m. of the same day. From thence one should take a native houseboat, especially designed for the river current and go up the gorges for about eighty li to the town of Yen-chow. In the gorges the current is crystal clear, there are many sand bars, charming native boats, huge rafts of pine and bamboo, and a constantly unfolding panorama of loveliness in hills, water and sky, with swift rapids, the channel opening occasionally into open country but generally closing in within narrow banks. If possible one should walk the entire distance up the stream on the narrow tow path on the high banks, so as to enjoy the scenery more and to view it to better advantage.

The Hangchow Tidal Wave, or Bore, a natural wonder of this province, is fully described on page 134.

Shaohing.—This important but little known city of Chekiang is seventy miles west of Ningpo and 35 miles east of Hangchow. The place may be reached from either Hangchow or Ningpo by steam launch, sedan chair and native house boat. Being off the usual routes of foreign travel it should not be visited except by those who have special business there and who are willing to make the necessary preparations. From

Shanghai the Ningpo route though longer is more attractive as it takes one through some beautiful mountain scenery. Population about 300,000.

The records of Shaohing go back to the beginning of China's history, for places in the district are intimately associated with the great Emperor Shun (2255-2205 B.C.) His mother is said to have been a native of Yu Yao or Shang-yu. Shun's successor, the great Yu (2205-2197 B.C.) is buried in the hills three miles east of the city. The fine system of water-ways for which the fertile Shaohing plain is famous are attributed to him. The city which is now known as Shaohing was built in 480 B.C. The day after the completion of the city it was discovered that a new hill had appeared during the night, which was given the name "Flying Hill" as it was said originally to have been an island off the coast of Shantung.

In 1862 the city suffered severely at the hands of the Taipings, but it made a quick recovery. Today it is a busy market, famous throughtout China for its silk and satin, spirit money, wine and vessels of brass and pewter. The largest of the Chinese bells on exhibition in the British Museum was cast just outside a gate of the city. But the best known product of the city is its men. A Chinese proverb says there are three things which are found everywhere under heaven "bean curd, sparrows and Shaohing men." The Shaohing men are to be found in every corner of the country and are famous as government clerks. Another class have, in many places, dominated the business of carrying chairs. Nearly all the chair coolies of Hangchow are from Shaohing.

The city is an important center for missionary work which dates from 1861. Three societives are represented there—China Mission Society, China Inland Mission and American Baptist Foreign Mission Society.

Pootoo, the Sacred Island.—Fifty miles east of Ningpo—off the north eastern coast of Chekiang and accessible by means of steamers either from Shanghai or Ningpo is the sacred island of Pootoo one of the Chusan archipellago notable for two reasons. Among foreigners living in Shanghai it is known as the nearest bathing beach, to Chinese Buddhists it is

the most sacred place in East China. During the summer occasional excursion steamers run direct from Shanghai to Pootoo, enabling one to spend the week end there. The Sacred Island does not maintain a hotel and those who go there except by the excursion steamer will find lodging in one of the many temples. As the island is purely Buddhist, no animal is supposed to be killed on it and no animal food can be served. However, there is a Chinese hospital and under the pleasing fiction that all foreigners and other non-Buddhists are ill, eggs, chickens and other forms of animal food are available. Those who go to Pootoo to spend a holiday should remember that as in other parts of China the hospitable temple means bare walls and floors with, usually, an equally bare bed.

Pootoo is about four miles long and very irregular in shape, ranging in width from three miles to a few hundred yards. It is known to the Chinese Buddhist as one of the four sacred hills, a distinction which its geography justifies by the possession of a hill nearly 1000 feet high. Owing to the nearness to the outlets of the Yangtze and Ch'ien T'ang rivers, the water surrounding Pootoo is muddy. The bays on the eastern side are bordered with beaches of yellow sand on which heavy breakers roll. The landing place is a well built jetty on the extreme southern part of the island. From here well-paved roads, kept in good repair, lead to all the principal temples with smaller roads branching off in all directions to the various grottoes, shrines and smaller temples. The full name of Pootoo is Putoloka, the name of the mythical sacred hill from which Avalokitesvara, one of the most important of Buddhist Gods, looks down on the world. With the spread of Buddhism to Thibet, a second Putoloka came into existence at Lhasa and Pootoo is the third. Because of the natural beauty of the place it was famous in Chinese mythology long before the advent of Buddhism and indeed it did not become a Buddhist shrine until 847 A.D. when a Buddhist pilgrim from India saw in the mists of a cave a vision of the goddess Kuanyin. Other pilgrims visited the place and there were other miraculous manifestations which have continued to the present time. The powers of the goddess, however, were not strong enough to

prevent the depredations of Japanese pirates, who during the Ming dynasty, destroyed most of the religious settlements and in 1387 drove most of the monks to the mainland. For a century Pootoo was nominally deserted and its history a blank. The work of rebuilding started in the early part of the sixteenth century but 150 years later, in 1665, Dutch pirates driven from Formosa, plundered and burned the temples. In 1683 the monks returned and since that time they have lived in comparative peace and prosperity.

The island contains about one hundred temples and monasteries and is the residence, normally of about one thousand monks. Almost all of the temples and monasteries, with their neighboring shrines and grottoes, are intimately connected with the mirculous happenings of the island, or with the visits of the many famous pilgrims who at various times have visited the place.

The nineteenth day of the eleventh month of the old Chinese calendar is regarded as the birthday of the Kuan-yin and this event is celebrated on Pootoo with special stately ceremonies. The number of regular monks is greatly increased while thousands of laymen came from all parts of China. Interesting as these ceremonies are, it is a time to be avoided by the foreign traveler who does not want to undergo the discomforts of crowded travel.

Most of the buildings on Pootoo date from the early part of the eighteenth century when repairs and reconstruction were undertaken by Yung Cheng. Of these structures the most important are the "Southern" and "Northern" monasteries, located on the island as their names imply. These two establishments divide the honors in the ordination of monks, performing the function in alternate years. Each monastery is a triumph of Chinese arhitecture and each contains treasures which have been accumulated during the centuries. The story of each is a story not only of Pootoo but of Buddhism itself and of the history of China because every change in the ancient Empire was reflected here and recorded in the local annals.

As might be supposed many fabulous stories are told—and believed—about Pootoo. It does not, like another island, boast

of the absence of snakes for they are numerous here but according to the monks, all are harmless. In at least one place the vision of the Lord Buddha may be seen by those whose faith is strong enough. Among the many miraculous happenings connected with the history of the island, none is more interesting to foreigners than the story of the loss and recovery of the great bell of the Northern Monastery. The story is told by R. F. Johnston in his *Buddhist China*, a book which all students of Chinese Buddhism should read.

"This bell was cast by the founder of the monastery, Ta-Chih, in the last quarter of the sixteenth century. The Red-hairs carried it off as part of their loot, and succeeded in safely conveying it to the gateway of their capital in 'the country of Europe.' There, however, it fell down, and, owing to its great weight, was left lying where it fell. Gradually sinking into the soft ground, it at last disappeared altogether, and was forgotten. But in 1723 a sound like the rolling of thunder was suddenly heard coming from the ground; whereupon amazed people of the neighbourhood dug up the ground and discovered the bell.

"Somehow or other these events came to the knowledge of the monastic authorities. The abbot of the monastery at the time of the discovery of the bell was one Fa-tse, who happened to be a native of Fukien, and was acquainted with many merchants who were engaged in foreign trade. Through these merchants negotiations were opened with 'the country of Europe' with a view to the recovery of the long lost bell. The negotiations ended successfully, and in the year 1728 it was brought back to China and landed at Namoa Island, near the port of Swatow, in the Canton province. Difficulties as to its reshipment were not overcome till 1733, which by a happy coincidence was the year which witnessed the completion of a restoration of the monastery under the auspices of K'ang-hsi's son, the emperor Yung-cheng. To the great joy and wonder of the monks the bell was finally disembarked at Pootoo on the thirtieth day of the tenth month, at the very time when a solemn service was being held in the great hall of the monastery to celebrate his Majesty's birthday.

"There is no reason to doubt that the story as thus told in the annals of the monastery is substantially true; but it seems improbable that the monks were correct in their belief that the bell had actually been conveyed to Europe. The Chinese of those days had very vague ideas of geography, and the monks of Pootoo had evidently no very distinct knowledge of the political divisions of the 'country of Europe.' Perhaps the bell did not make quite so long a journey as they supposed. The suggestion may be hazarded that its resting place during the period from 1665 to 1732 was no European town, but Batavia, a city of the Dutch East Indies, and though its old ramparts no longer exist, it was a strong walled town in the seventeenth and eighteenth centuries. Possibly the Chinese story of the fall of the bell at the gates of the city, and its subsequent disappearance until its presence underground was revealed by a sound like rolling thunder, is based on the historical fact that in 1699 Batavia was visited by a destructive earthquake. Thus the real course of events may have been something like this: the bell was carried from Pootoo to Java in 1655; it was suspended in a tower on the wall of the city of Batavia; it remained there till 1699, when the wall was destroyed by an earthquake; it lay buried under the ruins of the wall until 1723; and in that year, after it had disappeared from view for almost a quarter of a century, the removal of the *debris* restored it to the light of day. The inscription on the bell, we may suppose, was read by Chinese residents in Java, who learned thereby the name of the monastery to which it originally belonged. Through them the story may easily have come to the ears of the Chinese merchants of Fukien, who at that time controlled a large proportion of China's foreign trade.

"The joy of the monks at the return of their founder's bell was tempered by their discovery of the melancholy fact that it was no longer in a fit condition to serve its proper purpose. It had been cracked and injured to such an extent that before the hearts of monks and pilgrims could again be thrilled by its mellow tones it had to be put through the process of recasting. Their work was not carried out for nearly a hundred years. It hung silently in its tower till 1825, when a wealthy pilgrim

named Hsu having interested himself in its history, undertook to defray the cost of having it recast. It is the bell of Ta-chih, originally cast before the year 1592, but re-cast in or shortly after the year 1825 by the pilgrim Hsu, that hangs today in the bell-tower of the Northern Monastery."

The highest point on the island is near the Northern Monastery and is reached by a pathway from that establishment. From the summit there is a magnificent view of the Chusan archipellago.

Only recently have foreigners come to appreciate the natural beauties of this place, one of the prettiest in the country, and its many advantages as a place for an outing. It is always possible to secure rooms in one of the temples or monasteries, but bedding, food supplies, and cooking utensils should be taken on the trip. One should be careful not to visit the place when the pilgrimages are at their height.

Throughout China the anniversary of the "goddess crossing the sea" is celebrated at Buddhist temples on the 19th of the 6th moon, commemorating the crossing of the image of Kwanyin to Pootoo with the Monk Agaku.

References:—The author is greatly indebted to R. F. Johnston's "Buddhist China" for the information about Pootoo contained in these paragraphs. One of the first foreigners to visit the island was Charles Gutzlaff who landed there in 1833 and described it in his "Journal of three Vogages." The place is mentioned in books by many travelers but none has so complete a description as that contained in Mr. Johnston's book.

Mokanshan.—About 30 miles to the north of Hangchow is Mokanshan, a summer resort, frequented by foreigners. The resort is situated on a hill 2000 feet high, covered by a bamboo forest which provides many pleasant shaded roads. The houses are mostly owned by foreign missionaries of Chekiang province and of Shanghai. Mokanshan can be reached from Shanghai in ten hours by rail, motor boat, and mountain chairs. The Shanghai-Hangchow Railway undertakes all arrangements or the traveler can secure transportation through Cook's. Advance reservations at the hotel should be made.

The Hangchow Bore.—The Hangchow Bay derives its name from the fact that the city of Hangchow lies practically at the end of an extensive gulf and on the mouth of a river, the Ch'ien T'ang, which has a drainage area of 12,000 square miles. The port and suburb of Hangchow is Zahkou lying directly on the shores of the Ch'ien T'ang.

The bay has become known to navigators and the general public more because of its inaccesibility to power crafts than from the standpoint of a port. Its inaccessibility is due to a tidal phenomenon known in different countries as bore, eager, mascaret, pocaraca, etc. which usually takes place in a bay or estuary which has extensive mud flats, dry at low water and where the tide frequent'y rises with such rapidity as to cause the wave to break in the form of a vertical wall of water. The bore of the Ch'ien T'ang is not a tidal wave. There are no regular undulations of the surface. Particles of wood have been seen borne along on or immediately behind the crest of the bore — retaining their relative position with respect to the crest of the bore for long distances.

The ocean tide, breaking as it does at spring tide into a vertical wall of water running up the river, is the result of several influences acting simultaneously and may be described as follows. The conformation of the Bay may be likened to an enormous funnel. At its entrance it is approximately 60 miles wide, narrowing down to a width of nine miles at Kanpu, 70 miles inland, a contraction of 51 miles in 70 miles. At Zahkow 30 miles further inland it has a width of two miles. The entrance is traversed by a chain of islands, the Chusan Archipelago, which occupy about sixty per cent of the width; a natural promontory projects into the bay from the northern shore at Kanpu, and another promontory, probably the result of silting and reclaiming, projects from the southern shore opposite Hsiao Hsi San.

The depths at the entrance of the bay and as far as Kanpu are fairly uniform ranging from four to five fathoms. Occasional deep holes appear along the Chapu bay. Near Kanpu the sand bar practically extends across the bay suddenly reducing the depth in the channel to one or two feet and

from here up the river to Zahkou the depths never exceed two feet at lowest low water.

The ocean tide has a rise varying from 6 to 16 feet and enters the bay through the narrow passes between the islands. This tide advances rapidly into the bay, causing a piling up of the waters in the vicinity of Kanpu, the rise here in the spring being 28 to 32 feet. The rise during the first and second hour of flood at Kanpu is twelve to fourteen feet.

During this rapid rise at Kanpu the water is rapidly falling above Kanpu; two hours before the wave breaks into a bore there is a difference of level of nine to twelve feet between Chapu and Kanpu—and a similar difference between Haining and Kanpu, the slope of the water surface being towards Kanpu from both directions. The rise at Kanpu is very rapid and when it is low water at Haining, the water has risen so that the slope from Kanpu is reversed and the difference between Kanpu and Haining is 12 feet; when this condition becomes critical the wave breaks and runs up the river in the form of a bore.

The sand bars and the natural channel of the river cause the currents to divide near Kanpu; one current is deflected towards the southern shore and the other runs up the channel. The current running towards the southern shore is again deflected to the northern shore and comes against the sea wall at right angles to the current coming up the channel. These meet about 13 miles below Haining Pagoda and run up the river as one wave. The bore passes Haining practically as the moon crosses the meridian.

The height and force of the wave depend primarily upon the tide. As a general rule the bore is highest at the equinoxes and when it is new or full moon, with the moon in perigee. The height however is greatly affected by the wind, the fresh water discharge of the Ch'ien T'ang and the position of the sand bars opposite Kanpu. The position of the bars change with every tide but seem to be shifted back and forth across the river according to the season. When the bars are forming along the northern shores or are reduced by the river's flow, the bore

is less. At low river they are built up again and the bore is again higher.

At Haining the roar of the rising water may be heard from 45 minutes to an hour before the bore arrives at the Pagoda. It first appears as a long white streak across the horizon, alternately rising and falling. Shortly after the bore arrives in sight, junks riding in on the after rush may be seen. The front seems to grow higher and higher. The wave from the south-east superimposes itself on the wave from the east about ten miles below Haining, reaching its maximum height about at the Pagoda; from here it begins to fall away.

The front advances at about 15 knots at spring tide and from eight to ten knots at neaps. After the vertical front has passed the water rises rapidly—eight to ten feet in one hour—and the tidal stream runs from four to six knots; the duration of the rising tide is about three hours and of the falling nine hours.

During the first two hours of falling water the tidal stream runs about four to six knots, and the water falls about four feet in the first hour, while during the last two hours of falling water the change in level is hardly perceptible.

Haining is an important market for charcoal which comes down the Ch'ien T'ang. Junk harbours or shelters have been constructed to protect the junks from the force of the bore. These junk shelters are elliptical buttresses about 1000 feet apart, built out some 30 to 40 feet from the sea wall. Between the buttresses junk shelves from six to eight feet high and extending along and out from the sea wall about 20 feet have been built. The junkman comes alongside at high water, lashes his strong hawsers on shore and when the tide goes out, the junk is resting on the shelf. The vertical face of the bore seldom reaches the top of the shelf for the buttress has broken the force of the wave—and he rides up clear again on the after rush.

The wall at Haining is about 26 feet high; the bore and after tide seldom reaches the top of the sea wall. However an earthen dyke four to six feet high, and eight to ten feet

behind the sea wall provides additional protection in case of higher tides.

Legends relating to the bore indicate that this phenomenon was known in the early part of the 5th century B.C. and that embankments were built outside Hangchow in 1000 A.D.

Various mythical accounts of the cause of the bore are related by the Chinese; the most generally told myth is that a General being unusually successful against the enemies of the emperor and thereby having become very popular with his people, excited the jealousy of his sovereign who caused him to be assassinated and thrown into the Ch'ien T'ang, and his troubled spirit sought ever after to avenge its wrath by flooding the country. Many pagodas, temples and smaller places of worship have been erected along the sea wall and thousands proceed here yearly to offer sacrifices.

The best place to observe the bore is at Haining—a small market town about 40 miles from Hangchow. Haining may be reached by rail from Shanghai or Hangchow. Leaving the railroad at Changan, small native boats or chairs may be obtained, and one arrives at Haining Pagoda in about 2 hours. Changan and Haining are both accessible by houseboat from Shanghai.

The usual supposition that the bore only occurs at the equinoxes is wrong. The Chinese have made it a custom to go at this season, but the bore may be seen at any time; probably the best is at new or full moon.

Ningpo.—Is 150 miles south of Shanghai, connected with that port by daily steamer service. Fare $10. Population about 260,000; with the suburbs, another 150,000. Opened as a treaty port 1842, but has no extensive foreign settlement. British and French post offices in addition to Chinese.

With the history of Ningpo is associated the earliest attempts of Europeans to establish themselves in China, for the Portuguese traders settled here in 1522 and soon established a prosperous colony, which numbered 1200 twenty years later. At that time trouble arose between the Portuguese and the Chinese, when the settlers, refusing to obey the laws of China, were ordered to be expelled. The colony was attacked by

Chinese troops and 800 Portuguese massacred. In the latter part of the 17th century, the East India Company established a post near Ningpo on the island of Chusan, but trade conditions were not good and the place was abandoned. Ningpo was one of the first five ports thrown open to foreigners and though the center of a large foreign trade at one time, has since declined in importance.

Ningpo was a city of great antiquity at the time these European adventurers came. The present city, 1200 years old, was built near the site of a much older city which was mentioned in the time of Yü (B.C.2205). The great Emperor Shun, the Cincinnatus of China, is said to have tilled his fields near Yuyao, a small city about 40 miles west of Ningpo. Near Shaohing stands the tomb of the Great Yü, who subdued the deluge four thousand years ago.

The city is situated 15 miles from the sea on the Yung River whose branches water the fertile Ningpo plain. A good view of Ningpo's magnificent surroundings can be secured from the top of the Heaven-Invested Pagoda, built in 696, and one of the oldest in China. The hills which form the easternmost portion of the mountain range of which the Himalayas are a part enclose the plain in a great natural amphitheater in a grand sweep of more than 100 miles. The walls of the city are five miles in circumference, 25 feet high and partly enclosed by a moat. Plans are fully matured for the destruction of this wall and its disappearance, together with the filling in of the intramural canals should add perceptibly to the health of the inhabitants. Several of the main streets are spanned by magnificent arches, erected in memory of the many Ningpo men who have played important parts in China's history.

An interesting legend concerning the river is told by Archdeacon Moule, who has written so interestingly of Ningpo. In ancient times a dragon used periodically to emerge from the river and unless appeased by the yearly offering of a boy and girl would ravage the community. In the year 618 a mandarin was on his way to Ningpo to assume office, coming at a time when the annual sacrifice was made. As he traveled

aross the plain he saw two country people, man and wife, with a little boy and girl being taken for the sacrifice. The magistrate's heart was stirred at hearing their story and on arriving at the spot where the dragon was due to appear, he mounted a white horse and armed with a sword made of rushes plunged into the water. In a short time there was a great commotion in the river and soon the surface was dyed with the blood of the dragon and champion. Neither was seen again. At the same moment a pool welled up in the city, over which a temple has been built in memory of the mandarin and each May every house in Ningpo has a cross of reeds over its door in commemoration of the anniversary.

Ningpo is the commercial metropolis of Chekiang province and although the foreign trade is not now what it was forty years ago, owing to the opening of other ports, the Chinese trade shows a steady increase. A great deal of household furniture is made there, and it is a center for the manufacture of "joss paper." Ningpo is second only to Foochow in the production of lacquer, and is famous for carved work in white wood.

Shallow draft steamers are able to navigate the mouth of the river and anchor at Ningpo, maintaining a daily service with Shanghai. Steam launches ply farther up the river, enabling the traveler to visit the interior. A railway connects the port with Pah-Kwun, fifty miles distant and will eventually connect with the railway to Shanghai.

The approach to the port is through the islands of the Chusan archipelago, and the scenery which they form has been often likened to that of the most beautiful parts of the Inland Sea of Japan. The banks of the river, from its mouth to the city are lined with straw huts, but as the traveller is preparing to commiserate the people on the wretchedness of their dwelling, he learns that these huts are all of them ice-houses. Ningpo is the greatest fishing-port and the greatest fish market in the entire land; to this fact the existence of the ice-houses is due; and the business man or missionary who passes the summer in the fervent heat there, can thank the fishes in the sea that he is able to eat ice cream every day if he wishes. as

not many dwellers in Chinese outports are able to do. With the coming of the cuttle-fish season each spring, great fleets of boats move down the river to the sea, and for weeks afterwards the pervasive odor of drying cuttle-fish is wafted on nearly every breeze that blows over the town.

Except for the influence of the trade in fish, the streets do not show much outward difference from those of any of the large towns in the Wu-speaking districts. The average visitor thinks that when he has seen one of them, he has seen them all. But there are none the less many things of interest to him who will take the trouble to search them out.

The river is spanned by two bridges made of big barges lashed together, which rise and fall with the tides. Life on the bridges from month to month is almost that of a little world in itself. There are of course hucksters and fortune-tellers and beggars of every description. There is the high-souled brother who will help you to acquire merit by selling you a snake which you may release into the water (they are all harmless water-snakes). Just across the newer of the bridges is a pyramidal structure of stone some twenty or more feet high, which on examination proves to be a monument erected to the memory of the sailors and soldiers, French and British, who perished at Ningpo in the troubles of the Taiping rebellion. Half a mile up the river is the little Catholic cemetery, where several French officers, also victims of those stirring times, are buried. Inside the city is a residence of the Church Missionary Society where they preserve with care a hole in the wall, and the cannon-ball which made it, the result of fire from a British gunboat at the same period.

The pagoda has been already spoken of. It is in the care of the priests of a monastery next door. No census of the temples of Ningpo has yet been made in English but the casual passer-by soon comes to the conclusion that Ningpo is much what St. Paul said Athens was,—very religious. There are of course the regular temples to the city deities. There is the Foochow guild temple, with its remarkable carved stone pillars. There is a fine old Confucian temple, which with its

attendant buildings makes a group that can only be compared to foreign college building groups; and the existence of a library and of a residence for an Educational Commissioner makes the comparison not wholly inapt. The temple itself, however, is used only for the semi-annual sacrifices. Ningpo is the seat of a vigorous Buddhist movement, for which the neighboring monasteries of Pootoo, the sacred island, and one of the five great Buddhist centers in China, is largely responsrble. The Buddhist religion is decadent in many quarters of China but not here. The Buddhists support an excellent orphanage and have begun to publish a bi-weekly paper, called "The New Buddhism," written in popular style and with contributions from returned students. The Confucianists are not so much in evidence, but the "Society for Mutual Good Works" which professes to be elected and which claims a large membership here, is really a form of Confucianism.

The most interesting street for the stranger to visit is the main shopping street which extends from the East gate for two miles to the opposite West gate. This magnificent thoroughfare is a little difficult to find, for the entrance is narrow and is approached through shops crowded on the valuable land just outside the gate. A few years since the first half mile of the street was a fine example of the old style Chinese street of the better sort, with splendid old signs whose calligraphy was much admired by scholars. But one fire after another has "occurred"; incidentally a fire is a common thing in the city, and the summer night that does not furnish a glare on the horizon indicates a wet season. Fire walls at intervals of about two hundred yards through the business portion of the city confine the fires, but there have been enough of them to change the character of that part entirely, and now the visitor will walk past Anglo-Chinese architectural abominations for a long distance, resplendent in gilt and black, and in red brick, and lit with sun-bursts of electric lights, till he will wonder what sort of creature conceived this style of renaissance building. Fortunately the goods within are the same, and should he wish to buy silks and satins, or furs, or linen, or pearls or jade, or what you will, here is the chance. The

furniture which has been alluded to is most of it made in a quarter not far away, which is decidedly worth a visit. The inlaid bone work is a speciality of the port, not made elsewhere, and the work in it on a Chinese bedstead the size of a whole room will make the visitor gasp, when he realizes the amount of artistic labor involved.

The visitor interested in mission work will find much to observe. The Roman Catholics have a large work in three widely separated compounds. Their cathedral is on the Bund, and its clock-tower is a land-mark for miles around. Only the pagoda overtops it. There are six Protestant missions at work.

Mention was made earlier of some of the ancient worthies who come from Ningpo and its neighborhood. To that number should be added the philosopher Wang Yang-ming called the Chinese pragmatist who was born in the city of Yuyao and has his temple there still; to his writings many Japanese ascribe the origin of the spirit which has made their nation a first-class power. The Chinese worship him as a divinity but they have not yet absorbed his spirit. Many of the great merchants of Shanghai are Ningpo men.

The long-time resident of Ningpo comes to learn that the people are not very progressive, in spite of the fact that they have burned out and rebuilt the business portion of their city, and have an electric-lighting system, and a telephone system. But in general the town is unfriendly to new ideas. The proximity of Shanghai has drained the town of just the class that is forward-looking, for Shanghai is filled with Ningpo men. The slower and more cautious element is left at home; hence the orthodox conservatism of the old city; progress there undoubtedly is; and when the railroad is completed to Hangchow, progress will be faster; but on the whole one can more easily find old China here than in almost any open port in the land.

Shanghai-Nanking Railway.—This road runs through one of the most thickly populated sections of China, connecting Shanghai and Nanking, with an extension from Shanghai to Woosung. The length of the Shanghai-Nanking line is

SHANGHAI·NANKING RAILWAY.
Drawn for Crow's
HANDBOOK FOR CHINA
PUKOU
NANKING
CHINKIANG
TANYANG
CHUYUNG
GRAND
CANAL
CHANGCHOW
LISHUI
YANGTSE
RIVER
KIANGYIN
CHANGSHU
TSUNG-
MING
WUSIH
KAOSNUN
LIYANGHSIEN
QUINSAN
WOOSUNG
SOOCHOW
TAIHU
(GREAT LAKE)
SOOCHOW CREEK
SHANGHAI
TONGLI

193 miles. With the branch to Woosung the total mileage is 203. Construction of this road was begun in 1904 and the work was completed four years later at a total cost of Tls. 18,718,000. The funds for construction were secured from a British loan. At Nanking the road connects, by means of a river ferry, with the southern terminus of the Tientsin-Pukow line, making possible a rail trip from Shanghai to Peking, or from Shanghai to Paris. The road makes it possible for the visitor with only a short time in Shanghai to see some of the most interesting places in China at small cost. Although the night express is comfortable, travelers should make the trip between Shanghai and Nanking by day because of the very interesting country traversed. It is one of the most fertile and intensely cultivated sections of China and throughout the growing season nearly every square foot of the countryside is planted. The trip between Shanghai and Nanking may be made in seven hours by express.

Important points on the line are:

Miles from Shanghai		Miles from Nanking
0	Shanghai (see page 103)	193
32	Kunshan, a seaport 2000 years ago	161
53	Soochow (see page 143)	140
80	Wusih (see page 149)	113
150	Chinkiang (see page 151)	43
193	Nanking (see page 153)	0

Soochow is 53 miles from Shanghai, on the Shanghai-Nanking Railway. Fare $2.80. Can also be reached by houseboat from Shanghai or Hangchow. A treaty port opened in 1896. Population over 500,000. Several comfortable hotels for foreigners are maintained here under Chinese management. Chinese and Japanese post offices. Carriages and ricshas are to be had at the station, but neither can be used in the walled city because of the narrow streets and the many arched bridges. Donkeys are offered at $1 a day or 20 cents an hour. The new rattan chairs are everywhere available now and may be had for a small sum for each section of the road traveled. They afford a very comfortable and pleasant way to get about.

The many canals which intersect the rich and beautiful city of Soochow have given it the name of "The Venice of the Far East," while the every high standing which its scholars have always enjoyed has made it the Athens of China. It is one of the oldest and most famous cities of China and the admiration of the Chinese for the place is expressed in the familiar quotation "Heaven above, and below Hangchow and Soochow." The history of the city covers more than 2000 years. In about 525 B. C. only 250 years after Rome was founded, Prince Ho Lu, of the Kingdom of Wu, ordered his prime minister to build a city for him to serve as his capital. The instructions were to build "a large and influential city where his subjects could dwell in time of danger and where his government stores could be protected from the enemies that constantly menaced his kingdom." The official decided on ambitious plans. The city was to have eight water gates, like heaven, and be square like the earth. The total length of the outer walls aggregated 47 li, about 15 miles. Inside were two inner enclosures, the larger one enclosing the Forbidden City, for the palaces and yamens, and the smaller enclosure for the personal use of the prime minister.

The city became the capital of the kingdom and grew in importance, but about 591 A. D. a new city was built for the reason that the old one was full of robbers, rebels and thieves, whose organization was so strong that it was impossible to drive them out. The walls of the new city were of wood, and the people lived within these insecure enclosures only a short time, moving back to the old city during the first years of the Tang reign. In 876, a band of robbers captured the city and again a new enclosure was built for the protection of the people. The new city took a rough wedge shape. Within the walls were many canals and 300 streets. The walls thus constructed were allowed to fall into disrepair and were restored several times.

In the 14th century, following the fall of the Mongol dynasty and while the Mings were struggling to subdue the whole country, Chang Shin Cheng attempted to re-establish the Kingdom of Wu, with himself as Emperor and Soochow

PLAN OF SOOCHOW

DRAWN FOR CROW'S "HANDBOOK FOR CHINA"

STREETS
CANALS
BRIDGES
CITY WALL
CITY GATE

Scale of Half a Mile
0 ¼ ½ Mile

N
W E
S

Creek to Mutu
Garden (Si Yoen)
Garden (Loen Yoen)
Northern Presbyterian Mission
Central Post Office
Chang
N.W. Gate
Horse Road
Horse Road
Railway Station
Military School
West Gate
Telegraph Office
Episcopal Mission
South Gate
Steam Launch offices
Beamies Temple
Glorious Light Pagoda
Telephone office
Central Police Station
Southern Presbyterian Mission
Southern Methodist Mission
Southern Presbyterian Mission
Large Confucian Temple
Government Schools
Hall of Sages
Yoen Min Temple
Schools
Local Assembly Hall
District Assembly Hall
Old Examination Halls
Twin Pagodas
Baptist Mission
The Big Pagoda
Baptist Mission
North Gate
Southern Presbyterian Mission
Horse Road
Soochow University
Southern Methodist Mission
Ink Pagoda
Public Schools
Place for Liberating Animals to Acquire Virtue
Custom House
East Gate
Shanghai–Nanking Railway

is said to have been built in 1131 A. D. The Taipings, who did not harm the pagoda, destroyed the temple which formerly stood in front of it, so that it is possible now to get a complete view of the famous structure. It consists of nine stories, 250 feet high and is a marvel of proportion. Sixty feet in diameter at the base, it is 45 feet at the top, each story being proportionately shorter, each balcony narrower, each door and window smaller. The whole is of massive construction and carries well its seven hundred years. From the upper stories an excellent view of the beautiful surrounding country can be obtained. In the vicinity are many small hills and lakes, the latter connected with each other by innumerable small canals. To the east is a level plain broken only by a number of groves planted about small villages. To the west lies the Great Lake or *Ta Hu*, celebrated by many Chinese poets for the beauty of its surroundings, and a famous resort for Shanghai houseboat parties. It is 40 by 50 miles in extent, dotted by many small islands which contain interesting temples and monasteries. Five million people live within the radius covered by the eye from the top balconies of the pagoda. From few other places can one view the habitations of so many of his fellow men. The old priest who opens the entrance to the pagoda for visitors expects a small tip, and the boy who carries a light through the one dark passage does so in the hope of receiving a few coppers.

The Tiger Hill Pagoda, the "leaning tower" of Soochow, was first built in 601 A. D., burned down in 1428 and the present structure was built ten years later. The Twin Pagodas, known also as the Two Pen Pagodas, stand near the Examination Halls, and to their good influence is attributed much of the fame which has come to Soochow through her scholars. Near these is the Ink Pagoda. "A scholar built the Two Pen Pagodas to attract the good luck required to insure good scholarship to the town; but as most of the candidates kept on failing afterwards, he consulted the geomancers, and they showed how absurd it was to provide two pens but no ink. The omission rectified, the candidates passed." Soochow University, an American institution, is located near the Ink

Pagoda. Soochow, through many centuries, has sent more honors men to the great Metropolitan Examinations at Peking than can be claimed by any other city and it rivals Hangchow in the space it occupies in the literature of China. The History of Soochow, a compilation begun 1000 years ago by one of the city's most famous men, has grown to 150 volumes, through the contributions of generations of scholars.

The City Temple is one of the show places of Soochow, though infested by beggars, who annoy the foreign visitor. Within its enclosure are fourteen separate temples, containing more than two hundred principal images. Within the city walls there are several hundred temples, nunneries and monasteries. There is one large Confucian temple at which the provincial officials formerly worshiped and one smaller one where the district magistrate worshiped before going over to the large one. Near the large temple, to the east and south, are a normal school, a college, a middle school and an industrial school, all run and financed by the government. The governor's yamen is just to the north of the temple and to the west are three other interesting places, the Provincial Mint, the Horticultural Garden and the Beamless Temple. This famous building is of two stories built about 1572 A. D. and without any timber at all. There is no wood in any part of the building, the roof being supported by arches made of specially constructed brick. The roof is arched and covered with beautiful colored tiles.

The Temple of Scrolls is full of scrolls of all kinds and a walk through it gives one some idea of the various tendencies of Chinese art to run to commercialism. It is said that only countrymen go there to buy scrolls, as the best artists do their work upon order or exhibit it in private shops. On the east side of this large temple there is a smaller one that has very interesting representations of the lower regions with its varied tortures and also of saints seated upon clouds in heaven. These are in different wings of the temple.

To the south of the customs house (which is at the opposite end of the horse road from the railway station and the southeast corner of the city) is a magnificent bridge called the

Precious Girdle Bridge. It consists of 53 arches and is built entirely of granite. This and many other attractive bridges in the vicinity are well worth the time taken to see them. The bridges of Soochow are famous all over China and the average Chinese finds it difficult to believe that anyone can teach the Soochow people anything about bridge building.

The gardens of Soochow could afford an interesting day's outing in themselves. There are several inside the city, but the two largest are the Loen Yoen and the Si Yoen (*yoen* means garden). One of these was formerly owned by a high Manchu official. The property was siezed by the Republican government. They are both located outside of the Northwest gate (Tsaung Mung) of the city and may be reached by carriage from the railway station. A small entrance fee is charged and one may wander at leisure through the many walks and rockeries.

To the west of the city are a number of hills a few hours journey by boat from the busy thoroughfares of the city. There one may tramp through many shaded spots rich in historic lore. An excellent little booklet, "The Hills About Soochow,"* by Dr. J. B. Fearn, gives interesting information about the hills. They afford good climbs and excellent views. The fields of yellow rape and patches of purple clover in the early spring are well worth seeing.

Soochow has regained much of what it lost because of the Taiping rebellion and is again the rich and cultured city of old, with a very large class of idle rich. In addition to its fame as the birthplace of many scholars, Soochow is also widely known in China as the birthplace of the most famous sing-song girls. Soochow women are noted for their beauty and the pleasing softness of their dialect and fashionable women from other parts of China ape the Soochow dialect. The place has not held its own, commercially, with other cities of the neighborhood, but remains the silk metropolis of the Orient, maintaining 7000 looms for the production of brocades.

"The silken goods which form the staple export are the

*Sold by the North China Daily News, Shanghai.

glory of the place, and the Imperial household formerly got its chief supplies hence. It is strange to see the primitive surroundings, a little but with an earthen floor in which they are produced, with their exquisite designs and perfect workmanship. In these uncleanly surroundings a basin of water stands for the weaver to keep his hands unsoiled. He can make four or five feet daily, a yard wide, thus earning 300 or 375 cash and producing material worth nearly two shillings a foot. It is the best paid occupation in the city."

The foreign settlement of Soochow has been built up outside the city walls, near the Customs house, and very little has been done in developing it. However the streets are wide, paved, and well cared for.

To the west lies the Great Lake, one of the most beautful places in China. I has been the scene of outings by residents of Soochow for the past 2000 years and should be included in any houseboat trip. It can be made a part of the itinerary from Shanghai by houseboat, or local houseboats may be hired in Soochow. This is only one of the many lakes about the city.

Five American missions are represented in Soochow, *viz*: Southern Methodist, Northern Presbyterian, Southern Presbyterian, Southern Baptist and Protestant Episcopal. Probably the most important missionary enterprise is Soochow University, maintained by the Southern Methodists. This mission also has a large girls' school. The university is a thriving institution with a large foreign faculty and over 350 students. There are a number of mission hospitals, schools, etc. and a large Roman Catholic mission.

Wusih.—To the northwest of Soochow on the Shanghai-Nanking Railway is Wusih, a progressive walled city with a population of about 300,000. Formerly a place of small importance, Wusih is growing rapidly now and next to Shanghai is the most important industrial city in the province. It has supplanted Soochow as a transfer point for goods destined for Shanghai and with the introduction of modern methods is also supplanting that city as a silk center. Evidence of the city's industrial importance is offered those

who do not stop to visit the place for many tall factory chimneys may be seen from the train.

The industrial development has been carried out by Chinese themselves, but with foreign machinery and a certain amount of expert foreign assistance. Among the enterprises of Wusih are: fourteen modern steam filatures, eleven modern rice mills, five large flour mills, three cotton mills, two cotton seed and bean oil mills. A great many other enterprises of this nature are either under construction or are being promoted. The surrounding country is famous for the production of silk and Wusih is one of the most important centers for the marketing of cocoons.

Though the building of the railway has made great changes in the transportation of goods, Wusih remains a very important boat town and most of the boatmen between Shanghai and Nanking call it their home. The city is intersected by many canals, which are wide and filled with clear water, in contrast to the muddy streams seen elsewhere. In common with many other Chinese cities it is sometimes known as "The Venice of China." The canals cover 150 miles in the city and surrounding vicinity.

The people of Wusih are very progressive and there are many evidences of municipal enterprises. A fine paved road leads from the station to the city gate and many good ricsha roads have been built into the factory districts. One of the remarkable institutions of the place is a public library of 170,000 volumes, all of which have been collected since the Revolution.

An interesting and curious industry of the district is the manufacture of clay images, which are well-modeled and artistically decorated. The images are small and represent everything under the sun from the human figure to beasts and birds. They are to be found in Chinese homes all over the land.

An hour distant by boat is the Weidzien spring, with a hill near by on which are located temples, a monastery and a great number of ancestral halls. All are kept in good repair, are clean and surrounded by fine gardens and courts. From this

place there is a good view of the Great Lake. The approach to the spring is through a canal lined by fine trees. On the left is to be seen a regular mound 60 to 70 feet high, surmounted by a ruined, ivy-covered pagoda.

Chinkiang.—Located 112 miles from Shanghai, Chinkiang is at the intersection of the Yangtsze and the Grand Canal, and is one of the most important stations on the Shanghai-Nanking Railway. Fare from Shanghai $6.40. Chinese and Japanese post-offices. The town is about 2000 years old and has borne its present name for half that time. It is a favorite resort of hunters, who come from Shanghai by the railway and find pheasants and other small game in the vicinity. The population is given as 182,000. The port was opened to foreign trade in 1861. "Chinkiang is undoubtedly the prettiest place on the river below Hankow. The Silver Island Pass with its narrow and difficult channel, its great rush of waters, its overhanging cliffs and bristling forts is justly called the 'Gate of the Yangtsze.' Silver Island itself, with its ancient temples, its fine trees and magnificent view, is one of the most attractive spots in China. From the summit of the hill a good idea of the neighborhood can be gained. On the north a low-lying plain interspersed with trees stretches to the horizon, and on a clear day the pagoda of Yangchow (a city associated with the name of Marco Polo) may be discerned. To the eastward lies a labyrinth of islands and waterways, all of which appertain to the Yangtsze, the main stream of which bends to the southeast, passing the entrance to the southern portion of the Grand Canal at Tant'u. On the right bank classical Kanlushan, with its newly restored temple and the remains of its famous iron pagoda, juts sharply up. The native city and foreign settlement, overshadowed by hills, line the water's edge, and Golden Island with its temples and pagodas forms a weird background to the harbor and shipping."*

Golden Mountain, or Golden Island, is a place of more than usual fame, partly because of the visits paid to it by the

*O. G. Ready in "With Boat and Gun in the Yangtsze Valley."

renowned emperors, Kang Hsi and Ch'ien Lung, and equally because of the many beautiful spots, peaks, rocks and grottoes, each one connected with some legend dear to the Chinese. Emperor Kang Hsi visited the place in 1703 and gave names to a number of points on the hill. About fifty years later the Emperor Ch'ien Lung came, occupying a temporary palace, which had been erected for him on the summit. Here his prolific poetic muse was inspired and he wrote a number of poems in praise of the beauty of the place. On five subsequent visits he added a great many more poems, thus setting the style for all the literati who followed him, with the result that Golden Mountain could be hidden under the reams of paper inscribed with poems in its praise. The Buddhist temple on the hill was first erected in the sixth century, was restored in 1021 and endowed by the court.

According to Marco Polo Chinkiang was at one time a stronghold of Nestorianism. He says: "The Grand Khan, in 1278, sent there one of his barons, Marsarghis, who was a Nestorian Christian, to be governor of this city for three years. And this is what he did: in the three years of his residence there he built two Christian churches. And they have remained since then, for before were none."

The city is a center for the sale of what is known locally as "Yangtsze mud ware" which is made at Yangchow. Many kinds of small objects, especially trays and boxes, are made of wood and covered with mud and *papier mâché* which, when baked, presents a hard, glossy, black surface, a rather crude imitation of black lacquer, or inlaid ebony. Mother-of-pearl ornaments are laid in the mud, forming some very handsome designs. The ware is serviceable and will last a surprisingly long time, even when in daily use. It is very cheap and not more than a few dollars should be paid for the most elaborate piece.

The British fleet anchored off Chinkiang in 1842, after silencing the forts, but since that time the channel of the river has changed so much that the spot on which the fleet anchored is now covered with villages.

Among the missionary enterprises at Chinkiang are the

China Inland Mission Hospital, Methodist Hospital for Women, Boarding School for Boys (Southern Presbyterian) and Girls' Boarding School (Methodist Episcopal). American Baptists are also at work in this center.

Fifteen miles to the north of Chinkiang, on the banks of the Grand Canal, is Yangchow, famous for the wealth of its men and the beauty of its women. It is the city where Marco Polo served as governor for three years. A daily launch service connects Chinkiang with Yangchow.

Nanking.—Capital of Kiangsu province, on the south bank of the Yangtsze River, 193 miles from Shanghai. May be reached by train on the Shanghai-Nanking Railway, or by river steamer. Railway fare $8.40. Steamer fare $15. Hotel, Bridge, near the railway station and steamer landings. Population, about 400,000, of this number 407 are Europeans and Americans. The southern terminus of the Tientsin-Pukow Railway is at Pukow, across the river from Nanking, a launch service connecting the two places. Chinese and Japanese post-offices. Automobiles, carriages and ricshas are available. Automobiles $3 per hour, carriages $2 for half day, ricshas about 20 cents an hour.

Nanking (southern capital) owes its name to the fact that it has served several times as the capital of the country. The last emperors of China to reside in Nanking were the early Mings, but the third Ming emperor, Yung Lo, deserted it for Peking, as a means of keeping more secure control over the north, threatened as it was by the Tartar and Mongol tribes. Previously Nanking had been the seat of a kingdom seven times. It was the residence of the king of Wu and later, for 120 years, the capital of Eastern China. For 800 years before the Ming dynasty, it was a city of great political importance, though not the capital of the country. As Nanking, the city dates only from the beginning of the Ming dynasty, but the city which was built as the capital of this dynasty occupied the site of other cities which have figured in the history of China for more than two thousand years' under different names. The ancient city was known as Kin-ling, but several centuries before Christ the name was

changed to Tan-yang, and later to Kiang-nan and Sheng Chow.

It has been a walled city since the 5th or 6th century, the present walls being built about 500 years ago. Surrounded by hills and facing the Yangtsze river, Nanking is very advantageously situated for defense and has been the vantage point striven for by many of the leaders of China's numerous rebellions. Probably a deciding reason why the great pirate Koxinga failed to unseat the Manchus and restore the Ming dynasty to the throne of China was because he failed to capture Nanking. He subjected it to a twenty days' siege in 1657, but on the twentieth night those in the city made a savage sortie, killing several thousands of the pirates' retainers and forcing the others to retire. The Taipings captured the place and held it against a siege for eleven years (1853-1864), it being the Taiping capital during that period. More recently the Republicans captured it (1911) and made it the capital of their provisional government. It was here that Dr. Sun Yat Sen took his oath of office as President of the Republic of China, on January 1, 1912, and here that he remained until he resigned in favor of Yuan Shih K'ai.

The present walls of Nanking are among the finest in China, being 40 to 60 feet high, 22 miles long, and 20 to 40 feet in thickness. They enclose a vast area, a large part of which is now in vacant land, grown up with bamboo groves or utilized by farmers. A number of stone bridges crossing streams in the middle of fields, and unused for hundreds of years, indicate the location of streets which existed at a time when Nanking was many times its present size. The population inside the wall once numbered a million. During the occupation of the Taipings, practically all of the monumental works of an older period were destroyed, but enough remain to indicate the glories of Nanking at its prime.

Outside the South gate of the city lies the only remaining remnant of the great Porcelain Pagoda of Nanking. It is the bronze cupola of the pagoda, now overturned, forming a basin. That world-famous pagoda, the most beautiful in China, was destroyed by the Taipings. It was built in the

early part of the fifteenth century by the Emperor Yung-Lo to commemorate the virtues of his mother and was encased in the finest white glazed brick, while overhanging eaves were covered with green tiles and more than 100 bells hung from the ornamented cornices. A few of the tiles from this pagoda are treasured by the Metropolitan Museum of Art in New York.*

A good macadam road leads from the suburb of Hsia Kwan to the southern part of the city, seven miles distant and several miles farther to the old Ming tombs. A few minutes after leaving the suburb on this drive, one passes through the principal gate in the walled city; on the left is Lion Hill fort. There are a few scattered houses and a few small groups of residences, and only an occasional ruin indicates that it was ever more populous than at present. Indeed, in places it is difficult for one to believe that he is not in the open country, but in a city, which, in its zenith, was second to none. The circumference and solidity of the Nanking walls indicate the importance of the position it formerly held. After a drive of about four miles through this part of the city, one reaches the Drum tower.

This massive structure is approximately the geographical center of the city and was first erected in 1092 A.D. just 400 years before the discovery of America. The present structure was built by Hungwu of the Ming Dynasty in preparation for a battle against a force of rebels. He beat the large drum, which could be heard at a great distance, and

*Longfellow celebrated this wonderful pagoda in his poem "Keramos."

"And yonder by Nanking, behold
The tower of porcelain, strange and old,
Uplifting to the astonished skies
Its ninefold painted balconies,
With balustrade of twining leaves,
And roofs of tile beneath whose eaves
Hang porcelain bells that all the time
Ring with a soft melodious chime:
While the whole fabric is ablaze
With varied tints all fused in one
Great mass of color like a maze
Of flowers illumined by the sun."

served as a sign for urging his soldiers to march against the enemy. It was also used as a place for the study of geomantic influences. The earliest European visitors to China made note of this tower. Marco Polo spoke of it in 1274. So did Xavier in 1552 and Ricci in 1581 though Xavier never visited it. Fifty years ago, Mr. Duncan, the pioneer Protestant missionary to Nanking, took up his residence within the tower because there was "no room for him elsewhere."

Three roads branch off from the Drum Tower. Turning to the right the gate of the Japanese Consulate is seen, and beyond that the campus of the University of Nanking, which stretches beside the road for more than half a mile. Farther on other mission buildings are seen, and within a radius of a mile are to be found the compounds of the Methodist, Presbyterian, Quaker and Catholic missions. Twisting roads, at some places very narrow, bring the visitor to the southern portion of the city, where resides the bulk of the population.

Turning to the left at the Drum Tower and descending the hill, Pe-chi-ko, or North Star hill, a low hill surmounted by a Taoist temple, is seem at the left. This hill was the post of command of the Manchu forces during the siege of 1911. Farther on the road passes tbe Govermment Higher Normal College, which has probably the best reputation of any school of its kind in the country. The drill grounds and military barracks are still farther east.

By any one of a number of routes the visitor may be taken through the Tartar City, now a scene of desolation, but containing an interesting museum, out of the East Gate of the city and across the plain to the famous tomb of the first Ming emperor.

Here in the side of a mountain the Emperor was buried, in 1398, and around the site of the tomb are grouped walls and buildings which for more than five hundred years have stood witness to the grandeur of the beginnings of the last purely native dynasty to rule over China. Leading to the tomb itself is a long avenue, bordered by huge stone figures of animals and men, the whole being similar to the later

Ming tombs near Peking, and the various burial places of the Manchu rulers. Indeed, this was the model of imperial burial places followed thereafter for all the dead Emperors of China. It is one of the thousand illustrations which go to prove that the Manchus brought to China nothing superior to that which they found there. The tomb suffered from the visits of the Taipings and the buildings are roofless. Dr. Sun Yat-sen visited these tombs on the establishment of the Republic of China and in a solemn ceremony informed the spirit of the first Ming Emperor of the overthrow of the Manchus. This is also the burial place of Empress Hsiao and Prince Piao, Emperor Hung Wu's consort and son, both of whom died before him. Hung Wu came of a humble family, living at Feng Yang Hsien, about 100 miles to the north of Nanking, and served there as a servant in a Buddhist temple. After his accession to power, one of his first acts was to confer the posthumous titles of emperor, king and queen, on his father, grandfather, great grandfather, uncles, mother, aunts, etc. and to surround their graves with monuments befitting their rank. Many other interesting ruins in or near the city include what remains of Hung Wu's palace which was occupied by the Mings for fifty years. It is inside the city walls and can be reached by the road leading east from the Tuchun's Yamen.

Other spots which may be of interest to the visitor are the Mint, one of the largest in the world; the beautiful Lotus Lake; and various temples. In a small temple not far from the Drum Tower is one of the largest bells in existence, said to owe its peculiar tone to the fact that the daughters of the maker threw themselves into the metal while still molten. Effigies of the daughters are preserved to testify to the authenticity of the story which is told of several other bells in China.

The Examination Hall, containing cells for 20,000 students, was built during the Ming dynasty and enlarged later. It is now unused and is being torn down. Near by is an ancient Confucian temple. Outside the South Gate is the Precious-Stone Tea-house, built on a small hill. Accord-

ing to an ancient legend, a priest in the reign of Wu Ti, of the Liang dynasty, chanted the sutras of Buddha and showers of flowers come down from heaven and turned into colored stones. The soil of the hill is full of gaily colored pebbles which are disclosed every time a heavy rain falls and are sold at the tea-house. From the top of the hill a good view may be obtained.

Although a city of great commercial importance in ancient times, Nanking has been outstripped by its rivals but is now entering on a new period of development.

Nanking was made an open port for foreign trade by the French treaty of 1858, but it was not formally opened until 1899. Chinese officials have tried for many years to maintain the contention that the open port is confined to Hsia Kwan, but unsuccessfully. In 1908 the Shanghai-Nanking Railway was completed, while the Tientsin-Pukow Railway was opened in 1912. Pukow is on the opposite bank of the river from Nanking. The railway station and steamer landing are in Hsia Kwan, a suburb of Nanking, north of the city walls. During the late years of the Manchu *régime* progressive viceroys made many improvements in Nanking, including the building of good roads, so that it is possible to reach almost any point in a carriage, a rare privilege in a Chinese city. A city railway runs from Hsia Kwan to the southern end of the walled city, making connections with the Shanghai-Nanking trains.

Nanking is a favorite place with hunters, who find fox, wolf, rabbit, pheasant, pigeon, wild duck and wild pig in the vicinity.

Nanking was an early field for the work of foreign missionaries and is to-day one of the most important missionary centers in the country. Probably the most noteworthy achievement of missionary work in Nanking has been the establishment of several union enterprises. The University of Nanking is under the joint management of four different denominations. The Union Bible School is conducted by five denominations and students attend from a larger number of communions. The Union Bible School for

bible women is supported by a number of different societies having work in the Yangtsze Valley and a training school for nurses is supported by the different societies working in Nanking. Besides three hospitals for Chinese the missionary community maintains a hospital for foreigners only.

Kiangsu Province.—The province of Kiangsu has an area of 38,600 square miles and a population of 14 millions. "Its name is derived from the two cities Kiangning (Nanking) and Soochow." With the exception of a few hills which were once islands off the shore of the mainland, almost the whole of the province consists of flat and very fertile land, formed of the sediment deposited by the Yangtsze and the Yellow Rivers, and is only a few feet above the sea level. In addition to the many natural waterways which traverse the province, there are hundreds of canals, marking the boundaries of almost every large land holding. The land is so intensely cultivated, especially in the southern part of the province, that the whole country has the appearance of a garden and is particularly beautiful during the growing season. The important cities are Shanghai, Nanking, Soochow, Chinkiang and Wusih. Nanking and Soochow have for centuries been looked upon as among the most cultured cities in the country, while Shanghai holds first place in commerce. No other province has such a large population of foreigners and probably in no other are there so many Chinese who have been educated abroad, or are graduates of mission schools in China. All of these things go to make Kiangsu the most cultured, the wealthiest and the most progressive of provinces.

Nantungchow.—Unlike other cities in China, this place is not noted for its ancient monuments but rather for the fact that it is the model modern city of China. Nantungchow is not a tourist resort and the hurried traveler will find there little to interest him but no one who is making a serious study of China should fail to visit it. It is about 100 miles from Shanghai on the Yangtsze, easily accessible by the Yangtsze River steamers. The population of the city is 150,000 and of the district about 1,500,000. The city is the home of Hon. Chang Chien, formerly Minister of Commerce and

Agriculture, and it is largely due to his efforts that the city and district stand out as models for the rest of China. No beggars are to be found in the entire district and there is none of the poverty which is to be found in all other parts of China. The city and district contain fifty miles of modern roads, cotton and sericultural experiment stations, modern cotton mills, cotton seed oil mill, modern banks, a match factory, etc. As an indication of the progress of the place it may be said that Nantungchow has more country motor roads than can be found around Shanghai. Those who wish to make a study of this progressive section should, if possible, secure letters of introduction to Mr. Chang Chien or notify the Nantungchow Chamber of Commerce in advance of the proposed visit. There are several semi-modern hotels in the city.

The Yangtsze River.—No trip to China would be complete without a voyage on the Yangtsze, one of the largest rivers in the world. Rising on the high plateaux of Tibet, the Yangtsze flows into the ocean near Shanghai, 3000 miles from its source. It is navigable for ocean steamers for 600 miles and several lines maintain regular sailings from Hankow to ports all over the world. Hankow is the terminus of the river steamers which sail from Shanghai daily. Other lines connect at Hankow for the upper river. The lower part of the river is broad and the fall is so slight that tides are strong enough to swing vessels anchored at Wuhu, 200 miles from the ocean. The river drains an area of 650,000 square miles, but of this, more than four-fifths is above Hankow, so that for the 600 miles between Hankow and the sea the river is very much like a great canal. At a comparatively recent geological period practically all of the present Yangtsze Valley was under the sea, and the land has been built up by the sediment carried by that great river. At the present time this amounts to 6428 million cubic feet a year—enough to deposit a layer a foot thick over an area of 23 square miles. The country around the mouth of the river is recently formed, as indicated by the fact that Kunshan was formerly on the seacoast.

The rather dreary flat country near the mouth of the

Yangtsze soon gives way to wooded hills, which at Kiukiang rise to mountain heights. The land is the most fertile in China, and the river is bordered with small farms and villages and several important cities.

The upper 1,600 miles, from Tibet to Sui-fu (Hsü-chou-fu) in south Szechuen, is torrential and is almost unknown. From the Tibetan border to Sui-fu it falls at about eight feet per mile. It is there known as the Chin-sha Chiang or Chin-Ho, the "Golden" river, and has one big tributary, the Ya-lung. At Sui-fu another important tributary, the Min, enters. This, being rather more navigable, was formerly considered the main stream. From Sui-fu to Ichang, the river varies greatly in width, passes through numerous gorges and has many dangerous rapids. Two large tributaries enter it, the Kia-ling and the Kung-tan. The former is important as being the main stream of the Szechuen plain, and at its junction with the Yangtsze there is the important treaty port of Chungking. From Ichang, which owes its importance to its position at the emergence of the river from the gorges downward navigation is normal and continues thoughout all seasons of the year, whereas between Chungking and Ichang, the great variations in the water level (as much as one hundred feet at Chungking has been recorded) make that section difficult and dangerous both at low and high waters.

"Ichang is one thousand miles from the mouth. Fifty miles further down is Shasi, at which point dykes commence and are continued, with a few breaks in the hilly parts, down to the sea. The annual variation of level in this part averages about thirty-five feet. At Yo-chou, a treaty port about two hundred miles below Ichang, a large volume of water enters from the Tung-T'ing Lake and its feeders. The important city of Changsha is served by this water connection. Next comes Hankow, some six hundred miles from the mouth, at which place the Han river discharges into the Yangtze. From Hankow to the sea, navigation is possible at all times of year for small draught steamers and in the summer large-ocean going vessels may be seen along

it. At Kiukiang another lake and its feeders pour into the river. This is the Po-yang lake, around the shores of which most of the population of Kiangsi dwells." *

Important points on the Low er Yangtsze are:—

Miles From Shanghai			Miles from Hankow
0	Shanghai	(see page 103)	600
112	Chinkiang	(see page 151)	488
205	Nanking	(see page 153)	395
255	Wuhu	(see page 162)	345
355	Anking	(see page 163)	245
458	Kiukiang	(see page 165)	142
600	Hankow	(see page 171)	0

For a description of the famous Yangtsze Gorges trip see page 180.

Wuhu.—On the south bank of the Yangtsze, about 50 miles from Nanking, is Wuhu, a treaty port opened in 1877. It has a population of 200,000. Rice is grown in great quantity near Wuhu, which is the Yangtsze valley emporium for that grain.

One of the important industries of Wuhu is lumber. Here the great Yangtsze timber rafts are broken up and smaller ones formed to be sent into creeks and estuaries. The foreshore of the city is usually lined with wood and timber rafts. Figures for 1919 show total imports and exports of all commodities amounted to Tls. 66,000,000. The principal export items were: rice, 534,000 tons; iron ore, 138,000 tons and 80 million eggs. As Wuhu is at low water the head of navigation for deep draught steamers, its commercial importance will doubtless grow.

Among several interesting temples in the city is one built in memory of Li Tai-po, the popular Chinese poet, who flourished in the eighth century. For a long time his great talent was unappreciated for the poet was drunk so often that no one dared present him to the Emperor. At length he agreed to reform, was received by the Emperor and prospered in the receipt of royal favor. But one night while crossing

*Encyclopaedia Sinica.

the Yangtsze near Wuhu, after a rather convivial dinner, he attempted to embrace the reflection of the moon which he saw in the water, fell overboard and was drowned.

The Roman Catholic church is a conspicuous object from the river. Missions: American Episcopal, Methodist, Christian, Missionary Alliance, and China Inland.

About midway between Wuhu and Anking, 25 miles to the south, the passenger on a Yangtsze river boat can see the Nine Lotus Flower Mountain made up of a number of sharp and rugged peaks. This mountain is one of the most famous places in this part of China and on it are located many temples of more than usual fame, as well as the burial places of some of the greatest saints, both real and imaginary, of past ages. Each autumn the mountain is visited by thousands of pilgrims who come for hundreds of miles to pay their devotions.

Anking.*—On the Yangtsze River, 150 miles from Nanking and 355 miles from Shanghai, is Anking, the capital of Anhui province. It has a population of less than 100,000, being one of the smallest and least important of China's provincial capitals. With the exception of one or two buildings and the walls, the city was completely destroyed by the Taipings and has been rebuilt since that time. Some of the Taiping embankments remain in the vicinity. The Great Pagoda, outside the Eastern gate, is the finest in the Yangtsze Valley, and in the fanciful ideas of the Chinese, serves as a mast to the city, which is thought of as a boat. To heighten the illusion, two large anchors are fixed in the walls. The pagoda is seven stories high and on each tier are hung many small bells which tinkle in the wind. In conformity with its character as a mast, it is reputed to be elastic and to sway in the wind. For a similar reason, there is a popular local superstition against the appointment of men with the names of Pêng, "sail," or Chiang, "oar," to important local offices as it is believed that if this were done the city would float down the river.

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*Sometimes spelled Nganking.

Anking is a center for the manufacture of Indian ink. Oil lamps are lighted in closed rooms and the soot which collects on walls and ceiling is removed and compressed into cakes of ink. The city formerly enjoyed more political importance than at present, as it was once the capital of the ancient kingdom of Wan.

Missions: American Episcopal, China Inland.

Anhui* Province.—The area of the province of Anhui is 54,810 square miles and its population is 23 millions. The Yangtsze divides the province, one-third being south and two thirds of the area north of that river. The southern part is mountainous, fertile, has many fine forests and abounds in beautiful scenery, while the northern part is a plain, subject to drouth and flood and is practically deforested. The soil in this part of the province has been greatly impoverished by the deposits of sand from floods of the Yellow River, made before that erratic stream adopted its present northern course. It is one of the famine regions of China and was the scene of a disastrous famine in 1911-12. At that time over $1,000,000 was spent in relief, most of the work being done by missionaries, who used the labor of the famine sufferers in the construction of embankments and ditches built to prevent future disasters of the kind. For several years the American Red Cross Society has been making surveys of the northern part of Anhui and the adjoining northern part of Kiangsu, preparatory to planning permanent flood-preventive work. That part of Anhui province which lies south of the Yangtsze is prosperous. There are a number of lakes in Anhui, the largest being the Hongtsze in the northeast and the Chao in the center; all abound in wild fowl, and are the winter homes of wild geese. Probably the best hunting section is near Taiping. Hweichow is a city of the province famous for its bankers, who are so wealthy and have such a monopoly of the business in some districts, that there is a popular saying: "It is impossible to do business without a Hweichow man."

* Sometimes spelled Nganhui.

Kiukiang.—This city, "The City of Nine Rivers," is on the Yangtsze, near the outlet of the Poyang Lake, 142 miles from Hankow and 458 miles from Shanghai. Steamer fare from Shanghai $35, return $55. Population about 70,000. River steamers usually stop long enough at Kiukiang to allow a trip through the Chinese city.

Kiukiang has great fame as having been one of the most fruitful fields for the propagation of Buddhism when that religion was introduced from India. The beautiful Lushan mountains (4000 feet high) surrounding the place are covered with famous temples and are visited by thousands of pilgrims every autumn. Kiukiang was occupied by the Taipings in 1853 and when again recovered by the Imperialists had been almost completely destroyed. Since the opening of the place to foreign trade, it has slowly built up, but the present city has not regained its old-time importance.

Opposite the campus of the American Methodist Women's Foreign Missionary Society in Kiukiang is the Monastery of Benevolence, a sacred place which was once famous as far away as Tibet. More than a thousand years ago, an abbot in Kiukiang had a dream in which Buddha told him that on a certain day a divinity would come down the Yangtsze from Tibet. At the appointed time, the abbot and many others were on the bank of the river watching, when a stone boat arrived, occupied by a majestic being, who was immediately escorted with great pomp to the shrine appointed for him and Buddhists came from far and near to offer their devotions. A life-size image of the divinity was made of iron, in order to perpetuate his good influence, and the temple remained the Mecca of thousands for several centuries.

After the Taiping rebellion, the old abbot's successor returned to Kiukiang to find his famous temple destroyed and no vestige of the iron god, which had brought it so much fame and prosperity. Discouraged and despondent he was walking across the fields one day, when he stumbled over an object which protruded from the ground. This proved to be the iron god, minus an arm, and suffering from other

mutilations at the hands of the sacrilegious Taipings. These defects were soon remedied and the idol restored, with a fresh coat of gilding. It may now be seen in the monastery, while the stone boat in which the deity arrived is in the courtyard. The idol is in a glass case in the rear of the grounds. In the temple is a bell which is continuously tolled, every stroke sending a flash of light into the Buddhist Hades. The pagoda near by was constructed by the literati of Kiukiang who had for several years failed to pass the official examinations. The spirits were so propitiated by the erection of this pagoda that thereafter the local scholars were almost uniformly successful.

Kiukiang is one of the most noted centers in China for the sale of both porcelain and silver-ware. The former is brought to Kiukiang from Ching-teh-chen, where all the imperial pottery was made for centuries, Kiukiang being the port from which it was shipped after inspection by the porcelain commissioner who had his residence in this city until the revolution of 1911. The silversmiths' work is very interesting to the tourist not only because of the primitive methods employed but also because of the exquisite results attained. Much silk is made in and about Kiukiang and on the shelves of the crude-appearing shops may be found roll upon roll of luxurious brocades, satins and silks of every shade.

This city boasts of the largest and oldest girls' school in Central China—Rulison High School—which was founded over forty years ago under the auspices of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. On the school's alumnae roll appear the names of Doctor Ida Kahn and Doctor Mary Stone, whose hospitals are well known in Central China. William Nast College is also maintained at Kiukiang by the American Methodist Episcopal Mission. Among the other missions are: American Protestant Episcopal and China Inland.

Reference for further reading: "Sacred Places in China" by Carl F. Kupfer.

Kuling.—This summer resort which each year grows more popular with foreigners living in Central China is 15 miles

south of Kiukiang in the Lu Shan at an altitude of 3500 fee above sea level. The climate here is temperate, rarely falling below 15° in winter while the mean maximum of the summer is about 75°. During the summer season when hundreds of visitors come to Kuling from all parts of the Yangtsze valley, special arrangements are made for transportation from Kiukiang. Motor cars, carriages and chairs have been used with varying success. Information as to the best means of transportation available at the time of one's visit can always he obtained at Kiukiang. If possible it is better to notify the Manager's Assistant at Kiukiang several days before arrival, giving information as to the number in the party and amount of baggage. Letters should be addressed, "Rest House, Kiukiang."

The estate at Kuling is situated in one of the finest valleys of the Lu Shan and has been made a very attractive place. There are now about 300 summer residences in the valley. Tennis courts and a swimming pool have been provided and a hotel built. Protestant missionaries from all parts of China congregate here during the summer and many meetings of educational and religious associations are held.

Kuling is admirably situated for a summer resort and is surrounded by many points of interest, which can be reached by short excursions. The White Deer Grotto, one of the most famous of these, has the more or less romantic reputation of being the oldest university in the world. During the ninth century Li Pu, an illustrious poet, made this place his study, living in the artificial grotto which he built. He was always accompanied by a tame white deer and in the 14th century an image of the deer was carved by one of his followers and placed in the grotto. Owing to the fame of Li Pu, the grotto became a favorite resort for scholars, especially during the troubled period following the end of the Tang dynasty, when there were many contenders for the throne. A school was opened here at that time and buildings erected. In 960, the school was raised to the rank of a university and the attendance greatly increased. The university was enlarged during the Sung dynasty by the

famous Phu Hsi, but of late years the buildings have fallen into decay. It is still frequented by students, who congregate there in great numbers during the summer.

Nanchang.—To the south of Poyang Lake, on the Kan River, is Nanchang, with a population estimated at from 750,000 to 1 million, the capital of Kiangsi province. It is connected by rail with Kiukiang and intending visitors should take the rail route though it is possible to go by boat across the lake. Nanchang is not a treaty port, has no foreign hotel and only about thirty foreign residents. No one should go there except with letters of introduction to local foreigners. The secretary of the Y. M. C. A. can usually make arrangements for the accomodation of visitors.

Nanchang is unique in that its fine walls, 22 miles in circumference, have never been scaled by an enemy during the 900 years of its existence. It is one city in Central China which the Taipings were unable to take and during the recent revolutions it suffered little damage. In the minds of Nanchang residents credit for this remarkable record is due to the town's great deified saint, Hsu Chin Yang who at one time saved the province from flood by killing a dragon snake which was threatening to make the province a part of the Yellow Sea. Hsu cast the dragon into a well and as a result he was (A. D. 200) deified by the Taoists and made "Universal Lord of Happiness." Many temples in all parts of China are dedicated to him.

Located 120 miles from Ching Teh Chen, the great pottery and porcelain center, it is an important point for the distribution of these wares. The local grass cloth is specially famous. Other important exports are tea, cotton, hemp, tobacco, paper and indigo. The stock of curios and works of art are perhaps more numerous than in most cities because the place has never been looted. The city is located on the old "Ambassador's Route" which led directly from Canton northward through Kwangtung and Kiangsi provinces to Kiukiang. It was over this route that the McCartney Embassy passed in 1793 on its way to Peking (see page 50,) Later, in 1816, the Amherst Embassy returned by the same route.

Long and glowing accounts of the journeys through the Meiling Pass and down the Kan river to Nanchang and out into Poyang Lake are given in the record of these missions.

Nanchang is a conservative, proud, and wealthy city. It still looks with suspicion upon the innovations brought in by the foreigner. Western influence has not yet penetrated the city to any noticeable extent. Foreign goods are exceedingly scarce and western methods of doing business have not been adopted by the local merchant. A foreigner is unable to purchase western made clothing or other goods in the city. He must even send his white collars a hundred miles to Kiukiang to be laundered. If he wants a first class roast of beef to break the monotonous diet of chicken and duck, he must send to the same place for it. China is a country of contradictions and conservative Nanchang is most progressive along some lines, for there were electric lights here some years before this modern innovation was seen in Nanking. Compared with other Chinese cities, sanitation is well taken care of. A health department does considerable in the way of street cleaning and food inspection.

The first object of interest that one notices on his approach to Nanchang is the pagoda of the gilded ball, a ball which is said to be of pure gold One of the unique features of interest is the pavilion called Tung Wen Kou, built in honor of a twelve year old boy of marvelous ability. He was a poet and essayist and possessed a remarkable style which has been copied by thousands of scholars. To see Nanchang in its entirely and in its natural geographical setting, one has only to climb the steps of the Fire Tower. Here from a height of nearly three hundred feet one can pick out every point of interest that makes the name of Nanchang so famous among Chinese.

Five Protestant and one Catholic missions are operating in the city: the, Episcopal, Methodist, Plymouth Brethren, China Inland Mission and the Y.M.C.A., the latter being the latest to enter the field. Day and night schools, hospitals, social service programs, etc., are carried on by the missions in addition to the regular strictly religious activities.

Kiangsi Province.—The province of Kiangsi has an area of 69,480 square miles and a population which is estimated at 26 millions. One half of the province is mountainous and hilly while there are a few large tracts of flat land which are given over almost entirely to the cultivation of rice. Tobacco, sugar cane, hemp and lumber are among the less important productions of the province. In many places the land is so fertile that with favorable seasons four crops a year may be gathered. There are extensive orange groves in several of the prefectures. Probably the finest tea in the world comes from the famous valley of Wuning and Ningchow, most of the production going to Russia, where it commands a high price. The mineral resources of the province are extensive but, as in other parts of China, are inadequately developed. A great deal of the coal used in the great steel works of Hanyang comes from the Pinghsiang mines. A railway extends due west from the mine to connect with the proposed Hankow-Canton railway. There are also iron mines and a few unimportant washings for gold. The finest porcelain in China is manufactured in this province. The only forests in the province are in the southeast and southwest. Kiangsi is very rich in skins and those found on the market are leopard, wolf, tiger, wild cat, oppossum, raccoon, badger, deer, otter and fox.

Ching-teh-chen.—A visit to the famous porcelain center of Ching-teh-chen from Kiukiang may be added to a Yangtsze River trip without a great deal of difficulty. The town stands on the northern branch of the Jaochou river, which flows into the Poyang lake. The most convenient route is across this lake from Kiukiang, in a junk, or, possibly, with a steam launch. Chairs may be engaged at Jaochou for the fifty-mile trip. The route follows close to the river bank, passing through a hilly, wooded and well-cultivated country. It is also possible to make the trip in a shallow-draft river boat, which arrangement would add to the pleasures of the journey. Travelers, however, should take a Chinese guide and servants or arrange to go with some one who knows the country. There are only the poorest of native inns. No

one should undertake a journey of this kind without the proper preparations. The town itself is almost entirely devoted to porcelain making, in which 100,000 to 200,000 persons are employed at the 160 furnaces. Its works are not now so important as they were in the days of Marco Polo, but the processes are the same, and the visitor will have every opportunity to see how the world-famous porcelains are produced. Here are the imperial kilns in which porcelain for the imperial family was manufactured. This is of superior workmanship, only the most skilled workmen being employed. The output was supposed to be limited to the wants of the Imperial family but many pieces alleged to contain imperfections were sold.

The Wu-Han Cities.—At the junction of the Han and Yangtsze Rivers, 600 miles from the sea, are located the three cities of Hankow, Wuchang and Hanyang, commonly grouped under the name of "The Wu-Han Cities." Fare from Shanghai $50.00, from Peking, express train, first class, $73.50. Of the three cities Hankow is the most important, though Wuchang is capital of the province of Hupeh, and in Hanyang are located great steel works and a government arsenal and powder works.

The Chinese city of Hankow and the British, French, Russian and Japanese foreign settlements occupy the north bank of the Yangtsze, east of the Han. A fine Bund fronts the various concessions, extending for two miles along the river. Each settlement has its own national post office, and, to a certain extent, its own local government. The port was opened to foreign trade in 1861, when the site of the British concession was marked out. At the same time the French and Russian concessions were granted but the French did not take possession until 1896. The German and Japanese concessions were granted in 1895. In 1920 the Chinese government took possession of the German concession. The great commercial growth of the port dates from the completion of the Peking-Hankow railway. West of the Han is Hanyang, and south of the Yangtsze, which is 1300 yards wide at this point, is Wuchang. Hankow is connected with

Peking by the Hankow-Peking railway (768 miles) and ocean steamers sail regularly from this port for principal European ports. Hankow has long been the center of the black-tea industry, chiefly conducted by Russians, while at Hanyang are the famous steel works which have been able to deliver pig iron in New York in competition with the furnaces at Pittsburg. When China's railway system is complete, Wuchang will be connected with Canton by rail and the three cities will then be at the junction of the biggest railway artery in the country (the Peking-Canton railway) and the Yangtsze and Han rivers. It has already assumed great commercial importance and is Shanghai's most serious competitor for the trade of the Yangtsze valley.

Wuchang is chiefly famous as the starting point for the recent revolution, though the most bloody battles were fought out back of the foreign concessions of Hankow. The Chinese city of Hankow, with its rich shops and fine guild houses, was almost completely destroyed by fires during the revolution. After the revolution it was proposed to rebuild the city along modern lines, the most popular building plan being modeled after that of Washington, D. C., but at this writing the work has not been commenced owing to the financial embarassment which has hampered the government.

Hankow was formerly regarded as only a suburb of the ancient city of Hanyang, but has outstripped that city, its growth being especially rapid since the establishment of the foreign concessions. The handsome Bund, begun by the British, has been extended by other nationalities until it is now more than two miles in length. Chinese are not allowed to own property in the foreign settlements which are consequently less crowded than other settlements of foreigners in China.

A visit to the great steel works in Hanyang should be made, it being advisable to secure permission for the visit from the head office in Shanghai. The plan for the steel works originated with Chang Chih-tung who, as viceroy of Canton, memorialized the throne on the need of railways built with Chinese capital and material. Accordingly he was

sent to Hankow where 5 million dollars were spent on the works without much success. The plant represents a strange mixture of Chinese progressiveness and superstition for, while it contains the latest and best machinery, it was located on the direction of geomancers, with the result that expensive and unnecessary trans-shipments of coal and ore add to the expenses of operation. The iron ores are mined at Tayeh, 50 miles southwest, and the ore is loaded into lighters at a place called Wong-shi-kong which can be seen from the river steamers. The coke comes from the colliery at Pinghsiang more than 300 miles distant. The plant is under contract to supply the Japanese government iron works at Wakamatsu with ore of Bessemer grade. Hanyang is also the location of a large government arsenal and an extensive plant for making smokeless powder.

Several foreign hotels are to be found in Hankow, but travelers usually make arrangements to remain on board river steamers which anchor alongside the Bund.

Wuchang is surrounded by a wall 7 miles in length and is cut into two almost equal parts by Serpent Hill. Some years ago "a new road was blasted across the ridge for wheeled traffic; but when the Viceroy took up his residence, he suffered from an obstinate carbuncle on his neck. The Chinese doctors declared it was because this carriage road had cut down into the serpent's neck and was hurting his backbone. The Viceroy hastily enlisted all available men and had the new cut filled in at a cost of 600 taels; then the serpent let his neck heal." Since the revolution, however, the dragon has lost his power and a tunnel has been made through the hill. The principal street of the city, lined by 700 shops, runs north of the hill.

Wuchang, before 300 B. C. was the capital of the Kingdom of Chu and from 25 to 589 A. D. was the capital of Wu.

As has been mentioned, it was around the three Wu-Han cities that the principal battles of the recent anti-dynastic Revolution were fought. On October 9, 1911, the accidental explosion of a bomb at 14 Pao-hsing Li, a street in the Russian concession, revealed the headquarters of the local

revolutionists. Viceroy Jui Cheng, in Wuchang, was notified at once and during that night and the following day instituted a vigorous search for rebels in Wuchang, a number being captured and beheaded.

On the evening of October 10, the city of Wuchang was filled with excited crowds, and a small section of the troops mutinied. Others joined them and before dawn they had driven the Viceroy, the imperial commanders and other officials out of the city. The fighting began about a week later, the interim being occupied with preparations on both sides. The rebels quickly grew in number, thousands coming from near Wuchang to enlist under the leadership of General Li Yuan Hung. Peking quickly realized the gravity of the situation and hurried troops to Hankow.

By the latter part of the month, the rebels had moved a large part of their forces across the river to Kilometer Ten, near Hankow, where they met the imperial forces recently arrived from Peking. The actual engagements between organized forces on each side began on October 27, when 500 imperial troops opened fire on a village near Kilometer Ten, where a number of revolutionists were encamped. With short lulls, the fighting continued for a month, the imperialists slowly driving the revolutionists along the rear of the foreign concessions to the Chinese city of Hankow. Failing to dislodge them from the streets, the city, was fired by the imperial commanders and practically all was burned. The great majority of the population of half a million had fled to the country before this and few lives were lost in the flames.

The revolutionists crossed the river and made ineffectual attempts to drive out the imperialists, while they were successful in preventing an attack on Wuchang. Early in the engagement it developed that practically all of the crew and officers of the Chinese fleet sympathized with the revolutionists and later the guns of the vessels were turned on the imperialists.

The local fighting ended on November 27, when the imperialists, after a battle of five days, crossed the Han river and took Hanyang, the victory being attributed by many to

the fact that the revolutionary troops had been bribed. Immediately thereafter, Nanking was taken by the Republicans, and an armistice brought an end to the fighting.

Those who are interested in missionary work should not fail to visit the Roman Catholic Orphanage in the British concession, Boone University (controlled by the American Church Mission) in Wuchang and the Hodge Memorial Hospital and the David Hill School for the Blind (both institutions being under the control of the English Wesleyan Church) in the heart of the Hankow Chinese city; the Griffith John Memorial College, and the headquarters and printing works of the national Bible Society of Scotland. There are many other missions and missionary institutions.

Hupeh Province.—This is one of the most densely populated provinces of China, having a population of 35 millions and an area of 71,000 square miles. The province is hilly and mountainous, while there are numerous lakes and swamps in the two valleys (Yangtsze and Lower Han) into which the province is divided. A very small part of the total area is arable land. Timber is scarce except in the hills and mountains of the west, which are 7000 to 10,000 feet high. Marco Polo spoke of the thick woods on the plains but these forests have disappeared as have so many other forests of China. Iron and coal mining are among the principal industries of Hupeh, large quantities being mined in the Tayeh and Ping-hsiang districts. Agriculturally, the province is of minor importance. It produces no rice for export and the exportation of tea has declined. Outside the Wu-Han cities, the principal towns are Ichang and Shasi.

Changsha.—For about nine months of the year, as long as the river Siang has sufficient water, foreign steamers run between Hankow and Changsha. Fare $27. The railway from Wuchang to Changsha was opened in 1918 but owing to military activities in the province, the service has been uncertain. There is no food or bedding and these the traveler must provide for himself. The steamer service is usually closed from about the middle of November to the middle of February. A foreign-style hotel has recently been opened

outside the South Gate and it sends a small boat to meet steamers. Frequently those who visit the city make the round trip on the steamers, which generally go on to Siangtan where an afternoon and night is spent.

Changsha, the capital of Hunan province, lies more than 200 miles southwest of Hankow on the Siang river. It was one of the last cities in China to hold out against the demands of the foreign merchant and missionary for entrance. Until the Boxer movement in 1900 less than a score of foreigners had ever been able to get inside the city and most of these were promptly expelled as soon as their presence became known to the authorities. In 1901 the missionaries were permitted to come into the city and in 1903 the place was opened as a treaty port; but it is still difficult for a foreign firm to rent a shop inside the city. Outside the walls there is an increasing number of foreign business houses and the foreign residents number more than 100.

The city has a population of 400,000 and is enclosed by a wall with seven gates. Five new gates, however, have been opened since the revolution, making twelve in all. According to local tradition the first wall was built by Prince Wu Jui about 202 B. C. The only relic of this famous "King of Changsha" is found in the Chia I temple on Taiping Road in Changsha, where a marble bed on which his great adviser, Chia I, once slept is exhibited. In 1637 the city was captured by rebels and ten years later the walls were entirely rebuilt by the Manchus.

Changsha, like the mountainous province of which it is the capital, is even more famous for the men it has produced than for any of its manufactured or natural products. Many families of the city are able to boast of having in the family tree the names of viceroys, governors and famous generals, and the city abounds in temples and arches which honor the local heroes. "The celebrated Dragon Festival, observed with the greatest *éclat* on the fifth day of the fifth moon throughout China, owes its origin to the suicide by drowning near Changsha of an early statesman and poet, Ch'u Yuan, author of the interesting elegy, the Li Sao." Changsha was

one of the few places which successfully withstood attacks of the Taipings, though it was besieged for eighty days. Because of this, it earned the title of "The City of the Iron Gates." The Changsha people are justly proud of the walls and gates, which have been kept in a good state of repair. Visitors are usually shown a few rusty old cannon, mounted on the city wall. The weapons lost their usefulness long ago, but are still held in great esteem because of the excellent service they performed in the defense of the city against the Taipings.

The city is on the eastern bank of the Siang, the largest of the three rivers which flow into Tungting Lake. On the western bank of the Siang river is Yolu Shan, a hill said by geomancers to be under the literary star. A university which has been in continuous existence for 700 years is located on this eminence. On the hill is a stone monument recording the mastery of the floods by the great Yü. This monument is but a replica of the one on Ke Lo Feng, a mountain peak near Hengchou about a hundred miles south of Changsha, which though said to have been placed there by an order of Yü Wang in 2205 B. C. is generally believed to be a forgery. The characters on this monument, in imitation of the old tadpole style of Chinese writing, would appear to indicate a great age. The hill is much frequented by residents and visitors, especially in the warm days of spring.

The streets of Changsha are cleaner and wider than those of most other Chinese cities and it has fine buildings and well-laid-out gardens. Many of the shops are magnificent and imposing. A distinctively local industry is outline embroidery in black and white, on silk and satin. Linen, or China grass cloth, is produced in the neighborhood and is exported in large quantities. Changsha is also noted for its white brass ware and pewter teapots. The bamboo workers of Changsha produce beautiful boxes and other articles made of this useful plant. At the bazaar on White Horse Lane all articles of local manufacture are exhibited for sale. Many firecrackers are manufactured in Changsha, Siangtan and

neighboring towns, most of those used in the United States coming from here.

A railway line now under foreign management is in operation with daily through trains between Changsha and the Ping-hsiang collieries. The portion of the line between Changsha and Chuchow will be made a part of the trunk line from Canton to Hankow.

Graduates and students of Yale University have established in Changsha "Yale in China." The purpose of this institution is to provide for Chinese students in their own country as thorough an education under Christian influence as they could get by going abroad. The immediate aims include a college of arts and sciences and a medical school.

Missions: Wesleyan Methodist; Liebenzell (with school for the blind) and others.

Hunan Province.—The picturesque mountainous province of Hunan is sometimes described by the Hunanese as containing three-tenths mountain, six-tenths water and one-tenth plain, but a more accurate estimate would be six-tenths mountain, one-tenth water and three-tenths plain. Its area is 83,000 square miles and its population 22 millions. One of the most interesting geographical features of the province is Tungting Lake which covers about 4200 square miles in the high water of summer, when the water sometimes rises thirty or forty feet above winter level. In the winter it dwindles to a number of mud flats between which run the channels of rivers. It abounds in wild fowl.

In recent years large areas on the north side of the lake have been reclaimed for cultivation, most notably the whole region now composing Nan Ting Chou. Various projects have been discussed for dredging part of the lake, making it fit for navigation, and reclaiming still other parts for cultivation. However, it has been found that floods have been more disastrous since the building of the great dikes reclaiming land, and very serious questions are involved in this project.

In addition to Changsha other important cities of the province are: Ch'angteh, west of the Tungting Lake, the leading trading center; Siangtan, south of Changsha, a great

transshipment center; and Yochow, celebrated for its cloth manufactures.

Yochow is the strategic military center of Hunan and at the time of the temporary independence of the province, in the summer of 1913, Hunan troops were sent to Yochow from the South and at the same time Northern troops were also sent to this place.

Hunan is noted for its rice production, the region around the Tungting Lake and the plains bordering and extending back from Siangtan leading in this crop.

It is also in this region that the most famous tea of the province is grown. Green leaf for the imperial family was produced for centuries on Chunshan Island near Yochow Changsha is an important center for the production of antimony in which China leads the world, exporting large quantities annually to France, Germany, Holland and the United States. The ore is brought to Changsha by boat from numerous sections of the province. Coal is mined for use at the iron works and river ports. Gold, lead, zinc, tin, copper and arsenic have been mined in small quantities.

Most of the lumber used in Central China and as far down the river as Wuhu comes from Hunan province. Large areas are still under forests in the south and west. Great rafts representing hundreds of thousands of taels in value are constantly being floated down the Yuan River from Western Hunan across Tungting Lake to the Yangtsze River. The annual exports amount to about Tls. 10,000,000, the greater part of this consisting of fire wood. Oil is also one of the most valuable exports from Hunan. The International Export Company maintains a pork-raising farm between Changsha and Siangtan from which many tons of fine rice-fed pork, as fine as any in the world, are exported every year.

In ancient times the territory which is now included in Hunan formed a part of the "Kingdom of the Three Aboriginal Tribes." Members of these non-Chinese tribes exist to the number of several thousands to-day, mostly in the hills of the southern and western parts of the province.

The great Emperor Shun died while on an expedition against these tribes and on Chunshan Island in Tungting lake is the grave of his two wives, the daughters of Yao, who were on their way to nurse him and committed suicide by throwing themselves into the lake when they received news of his death.

During the Taiping Rebellion, when the rebels had driven out most of the civil authorities in the province, the Hunanese gentry came to the aid of the Governor, assisting him in organizing military expeditions which restored the machinery of government. The men who drove out the Taipings followed up their success to lasting advantage. The great Tseng Kuo Fan, a native of Changsha, was the leader in these military operations and it was under him with the assistance of General "Chinese" Gordon that the Taiping Rebellion was finally put down. The Hunanese gentry never till the end of the Manchu rule relinquished the advantage they gained through this. Government officials in Hunan always acted with the committee of the gentry, which was usully more powerful than the officials themselves.

There are many mountain peaks in Hunan, the Nan Yo or Hengsheng Mountain being the most famous. The Nan Yo is one of China's sacred mountains; it rises to a height of 4500 ft. Its sides are covered with temples and well wooded and it is a place of regular and crowded pilgrimage,

The Yangtsze Gorges.—At Ichang, the famous Yangtsze gorges begin and a trip through them is well worth the time and expense. Ichang, 1000 miles from the sea, is only 130 feet above sea level, but Chungking, 400 miles farther inland is 630 feet above. This drop of 500 feet in a distance of 400 miles is accomplished through a series of gorges unsurpassed for their beauty and grandeur. The most famous of the gorges are between Ichang and Kweifu, a distance of 140 miles.

Passage through this part of the Yangtsze, where the great river has cut a channel for itself through deep mountain passes, would appear to be impossible. But it is the only means of transport for the great province of Szechuan, which

has a population as large as that of the United States, and millions of dollars' worth of cargo are hauled over the rapids each year. This is accomplished by means of trackers, who pull the boats along against the swift current with long bamboo ropes, the coolies climbing over the rocks alongside, or using steps, which were cut into the sides of the cliffs centuries ago. In 1898 a small steamboat was constructed by private enterprise for this perilous voyage and now regular trips are run between Ichang and Chungking, except during the low-water period. Mrs. J. F. Bishop, who made this trip in a houseboat about 1895 writes of it as follows in *The Yangtsze Valley and Beyond:*

"We were then in what looked like a mountain lake. No outlet was visible; mountains rose clear and grim against a dull grey sky. Snowflakes fell sparsely and gently in a perfectly still atmosphere. We cast off from the shore; the oars were plied to a wild chorus; what looked like a cleft in the rock appeared and making an abrupt turn round a high rocky point in all the thrill of novelty and expectation, we were in the Ichang gorge, the first and one of the grandest of those gigantic clefts through which the Great River, at times a mile in breadth, there compressed into a limit of from 400 to 150 yards, has carved a passage through the mountains.

"The change from a lake-like stretch, with its light and movement, to a dark and narrow gorge black with the shadows of nearly perpendicular limestone cliffs broken up into buttresses and fantastic towers of curiously splintered and weathered rock, culminating in the Pillar of Heaven, a limestone pinnacle rising sheer from the water to a height of 1800 feet, is so rapid as to bewilder the senses. The expression 'lost in admiration' is a literally correct one.

"With a strong fair wind our sail was set; the creak and swish of the oars was exchanged for the low music of the river as it parted under our prow; and the deep water (from fifty to a hundred feet), of a striking bottle-green color, was unbroken by a swirl or ripple, and slid past in a grand, full volume. The stillness was profound, enlivened only as some big junk with lowered mast glided past us at great speed, the

fifty or sixty men at the sweeps raising a wild chant in keeping with the scene. Scuds of snow, wild, white clouds whirling round pinnacles and desolate snow-clothed mountains, apparently blocking further progress, added to the enchantment. Crevices in the rock were full of maidenhair fern, and on many a narrow ledge clustered in profusion a delicate mauve primula unabashed by the grandeur and the gloom. Streams tumbled over ledges at heights of 100 feet. There are cliffs of extraordinary honeycombed rock possibly the remains of 'potholes' of ages since, rock carved by the action of water and weather into shrines with pillared fronts, grottoes with quaint embellishments—gigantic old women gossiping together in big hats—colossal abutments, huge rock needles after the manner of Quiraing, while groups of stalactites constantly occur as straight and as thick as small pines supporting rock canopies festooned with maidenhair. Higher yet, surmounting rock ramparts 2000 feet high, are irregular battlemented walls of rock, perhaps twenty feet thick, and everywhere above and around are lofty summits sprinkled with pines, on which the snow lay in powder only, and 'the snow clouds rolling low' added to the sublimity of the scenery.

"It was always changing, too. If it were possible to be surfeited with turrets, battlements, and cathedral spires, and to weary of rock phantasies, the work of water, of solitudes and silences, and of the majestic dark green flow of the Great River, there were besides lateral clefts, each with its wellsided torrent, with an occasional platform green with wheat, on which a brown roofed village nestled among fruit trees, or a mountain, bisected by a chasm, looking ready to fall into the river, as some have already done, breaking up into piles of huge angular boulders over which even the goat-footed trackers cannot climb. Then, wherever the cliffs are less absolutely perpendicular, there are minute platforms partially sustaining houses with their backs burrowing into the rock, and their fronts extended on beams fixed in the cliff, accessible only by bolts driven into the rock, where the small children are tied to posts to prevent them falling over, and above,

below, and around these dwellings are patches of careful culture, some of them not larger than a bath towel, to which the cultivators lower themselves with ropes, and there are small openings occasionally, where deep-eaved houses cluster on the flat tops of rocky spurs among the exquisite plumage of groves of the golden and green bamboo, among oranges and pumeloes with their shining greenery, and straight stemmed palms with their great fanlike leaves."

A journey of three or four days above Ichang would take the traveler through Ichang Gorge, twenty miles in length, and well worth seeing. The journeys may be extended almost indefinitely, and may be made a part of an interesting trip through Szechuan, to the borders of Tibet. The following table of time required for journeys from Ichang has been prepared by the Shanghai office of Messrs. T. Cook and Son, who undertake arrangements for these trips:—

To	Tatung	Rapid	2	days: return	1	day, total	3	days		
,,	Tunglintan	,,	2½	,, ,,	1	,, ,,	3½	,,		
,,	Chentan	,,	3	,, ,,	1½	,, ,,	3½	,,		
,,	Yetan	,,	4	,, ,,	2	,, ,,	6	,,		
,,	Kweifu City	,,	8	,, ,,	4	,, ,	12	,,		
,,	Wanshien	,,	12	,, ,,	6	,, ,,	18	,,		
,,	Chungking	,,	22	,, ,,	10	,, ,,	32	,,		

The times given vary, depending not only on the state of the river and the wind, but also a great deal on the desires of the boat crews to make a quick or a leisurely trip.

Specially built river steamers now operate frequently between Ichang and Chungking performing the double journey in about a week. Return fare, 1st class, $200.

Several kinds of boats are available for the trip above Ichang. Large *sampans*, without sleeping accomodations, for a one-day trip, are $3 a day. *Wupans*, without toilet accommodations, are $5 a day. Two-roomed houseboats are $5, and three-roomed houseboats or *kwadzas*, $7 a day. The latter are the most comfortable and practically the only boats in which it is possible to make long journeys.

References for further reading: *"The Gorges of the Yangtsze," by A. Little; "The Yangtsze Valley and Beyond," by Mrs. J. F. Bishop. "A Glimpse Through the Gorges of the Great Yangtsze," by Captain Plant.*

Ichang.—Ichang is the present terminus of a railway line projected to connect this port with Chungking, and the troubles which arose over the construction of the line are credited with starting the revolution of 1911. In order to prevent the construction of the proposed railway by foreign capital, a local company had been formed and about £2,000,000 raised. Of this amount less than one-third had been voluntarily subscribed. By the terms of the Hukuang loan agreement, signed in May, 1911, the Chinese government agreed to take over the shares in this line. Violent opposition to this plan arose, and the disturbance in Chengtu precipitated the revolution. When the revolution halted work on this line, sixteen miles of track had been laid and preliminary work completed for sixty miles. It is estimated that the construction of the line, which passes through an exceedingly mountainous country will take from 10 to 15 years. Missions. The American Episcopal church, the Swedish, the Church of Scotland, and the China Inland.

Chungking.—Chungking occupies the end of a bold and rocky bluff at the confluence of the Kialing and Yangtsze rivers some 1400 miles from the sea. It is surrounded by a stone wall five miles in circumference built in 1761. Together with Kiangpeh, a walled town on the opposite bank of the Kialing, it boasts of a population of 500,000. It is the most inland treaty port on the Yangtsze. As Chengtu is the political and literary center of Szechuan, so Chungking is its commercial *entrepôt.* British, French, American and Japanese gunboats usually lie at anchor here for the protection of trade and their respective national interests. Half surrounded by a range of hills over 1000 feet in height, the situation of the city is one of great beauty. Its drawback lies in the moisture of its climate in summer. Like Wanhsien, it forms a terminus for Chengtu, 10 stages distant. From Chungking also the traveler leaves the river for the overland journey to the Province of Kweichow.

Chungking is a center of operations for several missionary societies; the Friends (British), Canadian Methodist, American Methodist, China Inland, etc.

Chengtu.—It is only through the Yangtsze gorges or by a more tiresome trip through the narrow passes of the mountains separating the province of Hupeh from Szechuen that it is possible to reach Chengtu from the Yangtsze Valley. This city is the capital of the province of Szechuan and one of the oldest and most important cities in China. It was once the capital of the independent Kingdom of Shuh. Its inhabitants number nearly half a million. It is situated in the center of the famous Chengtu Plain, 120 miles by 40, the population of which is estimated to be 1200 to the square mile. The soil is rich, the climate mild, and the excellent system of irrigation devised more than 2000 years ago by Li Ping, China's great irrigation engineer, insures water at all periods of the rice season. The farms of the plain are valuable, and are so intensely cultivated, that they resemble small garden patches rather than farms. It is possible to raise a winter as well as a summer crop and four seasons of garden vegetables. Famine has been unknown for two milleniums.

The city is unique as being without a pagoda. It is surrounded by a massive wall nine miles in length and over 40 feet broad, which being splendidly paved forms a favorite promenade for the citizens. The citadel and enclosed place of residence of the ancient Emperors still exists dating from A. D. 221-265.

In few other places in China can such a contrast in architecture be seen, for while the Chinese who live there cling to the standards of South and Central China, the Manchus as persistently duplicate the old styles of Manchuria and as a result types both of Peking and Canton can be seen. The population of Szechuan province and of Chengtu is comparatively modern. The independent Szechuanese refused to accept the rule of the Manchus and it was necessary for the Manchu troops almost to depopulate the province before the anti-dynastic rebellions were put down. The invading Manchus liked the country so well that they remained as permanent residents. Little remained of the ancient Szechuan population and the rich province was filled up with immigrants from South and Central China. These sturdy settlers have

produced a race as independent as the more ancient Szechuanese as evidenced by the fact that one of the first outbreaks which heralded the revolution of 1911 was in Szechuan.

The streets of Chengtu are noted throughout China for their width and cleanliness, all being paved by wide stone slabs and well policed. On the principal Great East Street are many silk stores. Szechuan is one of the most important silk provinces of China and is famed for the excellent weave of its various silks and satins. Its export of this commodity continues to grow.

A large number of Moslems are found on the Chengtu plain. They have lived in China for many generations and are nearly indistinguishable from the native Chinese, but still persist in regarding themselves as foreigners. They are the cattle merchants and butchers of Chengtu and its neighborhood. Chengtu is quite a missionary center. Six missions are represented and two Bible societies with nearly 70 missionaries. Two magnificent hospitals have been erected and another is in process of being built. A Christian Union University has been established in the south suburb.

To the south of Chengtu on the banks of the Min river are found many rock-cut tombs. They contain stone and burnt-clay coffins together with fragments of grave goods belonging to the times of the Han dynasties and the period of the Three Kingdoms (B. C. 206—A. D. 265). The entrances to them are occasionally finely carved, They vary much in size but the larger ones measure from 40 to 100 feet deep and 6½ feet high, with an equal breadth. In the sides are niches for the placing of coffins and the hades images and articles.

The 260 miles from Chungking to Chengtu is usually traversed by sedan chairs, the traveler stopping at native inns along the road. The time occupied is ten days. Chairs with bearers can be hired at $1 per day and coolies at 40 cents per day for the trip. Inns cost 12 to 25 cents per night for the best room. The road between Chengtu and Chungking passes through the densely populated heart of Szechuan Province, touching eight walled cities. The return journey to

Chungking can be made by boat. (see page 184). The traveler can delay at Kiatingfu to visit Mount Omi, 30 miles distant, the famous Buddhist mountain, nearly 11,000 feet high. A stone path runs all the way to the top, where, on a clear day, an excellent view can be had of the snow-topped mountains of Tibet. Lodging can be secured at the many temples by the wayside.

Visitors to Mount Omi are often able to see the strange apparition which made Omi famous as far away as India. This consists of a rainbow floating in space one to three thousand feet below the precipice, and, in the center, what appears to be a colossal human figure. The rainbow is formed by the sun and the mists while the figure is the shadow of the observer. In the time when Buddhism exerted a stronger influence than at present, this phenomenon excited such awe that many devotees threw themselves from the cliff, expecting to be caught in the arms of Buddha. Among the many temples on the mountain, those most worthy a visit are: Ta-wu-su, Chiu-lau-tung (famous for its caves), Kinting (on the summit) and Wan-yan-su.

Szechuan Province.—The area of the province of Szechuan is 218,480 square miles and its population is about 75 millions; its name, "four streams," is derived from the fact that four rivers, the Kialing, Ching, Min and Yulong flow through the province into the Yangtsze. Szechuan is peculiarly isolated from the other parts of China, for it not only lies in the remote western part of the country, bordering on Tibet, but its mountainous boundaries make communication difficult, even with the provinces immediately adjoining it. The hills rise to great heights on the Kweichow boundary and the northeast corner, bordering on Hupeh is wild mountain land. The gorges here are almost inaccessible but are said to be finer than those on the Yangtsze. The fact that the province is so densely populated testifies highly to the agreeableness of the climate, the fertility of the soil, and the efficiency of the ancient system of irrigation. The most important parts of the province are (1) the "Red Basin," in which lies the plain of Chengtu and many small valleys, all

of them about 1000 feet above the sea level; (2) the famous salt-well region lying in the triangle between the cities of Kiatingfu, Fuhsuenhsieh and Luikianghsien; and (3) the country around Chungking. All of the valleys and even the hills are intensely cultivated, the province being "dotted with farmhouses, hamlets, villages, and market towns, many of them larger and more important than 'cities' in other parts of China." The whole of the province has a climate peculiar to itself. There is rarely any frost or snow in winter and the average maximum summer heat is 92°. Eastern Szechuan is often cloudy in winter but in Western Szechuan it is not uncommon to have long spells of the brightest sunshine in December and January. Two harvests are reaped in the year, the first of wheat, pulse and rape seed in April and May and the second in August and September of rice, maize, potatoes, etc. The high mountainous region of the west, bordering on Eastern Tibet, is the paradise of the botanist, the ethnologist and the sportsman. Traveling in Szechuan in spring and autumn is a pleasure no visitor ever forgets. The climate is ideal, the scenery unsurpassed for beauty, food is always plentiful, coolie hire is not expensive and the people if treated rightly always show the utmost friendliness.

In the southwest of the Szechuan Alps, an independent race inhabits the uplands adjoining the Kiench'ang Valley. They call themselves No-su, but the Chinese nickname them Mantsze (barbarians) or Lolos, also written Laolao, and Liaoliao (wild hunters). In the northwest are several tribes of aborigines of different origin. One of them shows a purely Aryan cast of feature. By the Chinese they are generally classed as the Sifan tribes. They more or less recognize the supremacy of China. In the west at Tatsienlu the Tibetans and Chinese live side by side, but on the further side of the Yalung river the Tibetans are frequently in revolt against Chinese authority.

The Chinese race is predominant throughout the rest of Szechuan, but their features vary somewhat; and some, especially in regions near to the western mountains, are of mixed blood. "These varieties result from the position occupied

by Szechuan, it being the limit and border land where widely different races come into contact with each other. Revolutions have also largely modified the population of the country. Among those upheavals, we must mention the great massacre which took place there at the close of the Ming dynasty. Three-fourths of the inhabitants are said to have been exterminated. To repeople the province, a large number of immigrants flowed in towards the middle of the 17th century. Traces of this immigration are still met with at Chungking, where the local Council of the Gentry is called Pasheng (the 8 provinces), alluding thereby to the eight provinces to which the members of the Assembly originally belonged. The predominating element of the population is said to have a striking resemblance to the aborigines of Yunnan, the Kachyns (Burmese 'wild men') who inhabit the Burma-Chinese frontier, and whose principal characteristics are: a triangular face, large, obliquely-set eyes, light hair, and extremely short stature (4 ft. 8 to 5 feet). In the east, a portion of the population is made up of families that came from Hunan.

"The people of Szechuan are shrewd, active, quarrelsome, but nevertheless very polite. They are also hospitable, and migrate easily from their homes, being found in Kansu, Shensi, Kweichow, and even upon the lofty table lands of Yunnan."* As Chinese they rank much above the average in intelligence and in wealth. They are free in their habits, industrious and as a rule naturally kind to foreigners.

Tatsienlu.—Tatsienlu, 8349 feet above sea level, is an exceedingly interesting little city betweeen Szechuan proper and Eastern Tibet. It is situated in a narrow valley amidst vast mountains through which runs the main road from Chengtu to Lhassa. The former is 12 stages or 267 miles distant, the latter 66 stages or 1506 miles. Official estimates give the population of the place as 700 Tibetan and 400 Chinese families, but besides it has a numerous floating population of merchants, soldiers and visitors.

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* Richard's "Comprehensive Geography of China."

Being at once a Tibetan and a Chinese capital, as also a commercial and a missionary center, travelers to West China, if they have time at all, generally make it a point to visit Tatsienlu. Here the deposed King of Chala has his town residence and a country seat 9 miles distant at Yu-ling-kong. Here are administered the Chinese affairs of the whole of Eastern Tibet and here come long caravans of merchandise from the interior returning with tea, cotton, and metal goods. Though only at the threshold of Tibet, the Tibetans come and go in such numbers that they can be seen here in all their quaint, free, happy ruggedness of character. Eight lamasaries are to be found in or near the city. Prayer flags fly from the houses, large prayer wheels are driven by water power on the banks of the streams, cairns of sacred inscribed stones rise from the wayside. On all sides are the snow-topped mountains. A day or two to the west the snow line on the highway can be reached at a pass 13,923 feet high. Bear, leopard, wild cow, wild sheep and goat, deer, pheasant, pigeon, etc. can be shot in the neighborhood. The country is one of mountain, forest, tableland and rushing river; grand, free, bracing, fascinating, the fitting home of its hardy sons and famous dogs.

From Chengtu to Tatsienlu the traveler can ride a pony or hire a sedan chair while coolies carry his luggage, 70 catties per man. Each coolie costs 50 to 60 cents per day. From Tatsienlu westward all luggage is transported on the backs of pack animals. These are provided by the Tibetan system of "Ula," the hire of each animal being about 50 cents for one day.

From Tatsienlu two roads run westwards into Tibet, called the North and South roads. The first is the business route, and proceeds by way of Dawo, Kantsze and Derge; the second is the official route and proceeds by way of Hokow (where French engineers have erected a steel bridge over the Yalung river), Litang, Lamaya, Batang, Kiangka and Chiamdo. At Chiamdo the Chinese postal service has its most western post office.

On the official route the distances are as follows:

Tatsienlu to Hokow, 120 English miles; Hokow to Litang, 88 miles; Litang to Lamaya, 46 miles; Lamaya to Batang, 117 miles; Batang to Kiangka, 120 miles; Kiangka to Bhiamdo, 274 miles. A stage or day's journey may be roughly reckoned at 18 to 25 miles. The full distance from Chengtu to Lhassa is 1646 miles.

From Batang a road runs to Derge; the traveler can thus, when the political situation is quiet, proceed by the north road and return by the south or *vice versa*. Southward from Batang an important road leads to Yunnan, from which the route can be followed on into Burmah. According to the Rev. A. J. Clements of Batang the distance between Batang and Talifu in Yunnan is about 600 miles or 31 stages; Batang to Yentsing, 6 stages; Yentsing to Atensze, 7 stages; Atensze to Talifu, 18 stages.

Between Tatsienlu and Ningyuanfu a road can be pursued which also leads into Yunnan and Burmah. The chief interest of this is that it passes through the Nosu or Lolo country. The Lolos, are a race of aboriginals whom the Chinese have failed to subdue. Driven out of the Kienchang or Ningyuanfu valley they have maintained their independence in the mountains. From Tatsienlu to Fu-lin it is 4 stages; from Fu-lin to Yue-shi-hsien, 4 stages; from Yue-shi-hsien to Ningyuanfu, 4 stages, twelve in all. Mode of travel: sedan chair, horses, coolies. From Ningyuanfu to Hui-li-chow, 5 stages, from Hui-li-chow to Yunnanfu, 12 stages.

There is another road from Ningyuanfu to Yunnan which is chosen by those who wish to go to Talifu. Ningyuanfu to Yenyuenhsien, 5 stages; Yenyuenhsien to Talifu, 12 stages.

British, American, Norwegian and French missionaries are at work in Tatsienlu and Eastern Tibet. In the summer time they take long journeys into the interior, carrying the gospel and civilization to this upland pastoral people. When China and Tibet manage to define their respective areas and the present unrest dies down a new era of progress is confidently expected to set in when the whole of this vast country between Tatsienlu and the Yangtsze will be fully open to the traveler, the merchant and the missionary.

Hankow to Peking.—Hankow is connected with the capital by the Peking-Hankow, or Ching-Han Railway, 753 miles Fare, first class, $65.40; second class $43.60. A through "de luxe" train on which these fares apply makes the round trip each week, the journey one way occupying 30 hours.

Important points on the line are:

Miles from Hankow		Miles from Peking
0	Hankow or *Han k'eou** (see page 192)	753
109	Cross Mu Ling mountain by a tunnel 1115 feet long, leaving the basin of the Yangtsze for that of the Yellow River. The country between Hankow and the Yellow River was formerly divided between the three kingdoms of Chu, Chin and Wei and this is the scene of many stirring adventures of that period.	644
112	Hsin-tien or *Sin-tien*. Two miles east at an altitude of 1980 feet is Chi-kung-shan, a summer resort frequented by foreigners from Hankow.	641
236	Yen-cheng Hsien or *Yen T'cheng Sien*. Cross the Sha Ho, a tributary of the Yellow River.	517
295	Hsin-cheng Hsien or *Sin T'cheng Sien*, a very old town which was captured by the state of Cheng (806-375 B. C.).	458
323	Chengchow or *Tcheng Tcheou*. Railway connections to Honanfu and to Kaifeng. Cross Yellow River.	430
590	Chengting-fu or *Tcheng Ting Fou* Branch line to Tai Yuan-fu (see page 241).	163

* The French spelling of Chinese names is used on this railway. Both the official and the French spellings are here given, the French in italics.

663	Pao-ting-fu (see page 241).	90
701	Kao-pei-tien. A branch line 25 miles long leads to the Western Tombs (see page 232).	52
722	Liou-li-ho. Sixteen miles distant are the famous grottoes, Yuan-shui Tung.	31
733	Leang-hsiang Hsien. Ten miles distant are the burial places of the ten monarchs who ruled China from 1115 to 1234. The tombs are in ruins.	20
753	Peking (see page 199.)	0

Kaifeng.*—The 40 miles by railway from Chengchow to Kaifeng is traversed in 2½ hours, bringing the traveler to Kaifeng (population 230,000), capital of Honan province. this city has been the capital of the country on several occasions. The northern Sung dynasty reigned here when the place was known as Pieu-liang, from 960 to 1129. It was also the eastern capital of the Mongols and has been a center of great wealth. "At one siege Kuan Li-pu demanded an indemnity of five million ounces of gold, ten thousand horses and as many oxen. While this enormous exaction shows the wealth of the capital, the fact that it was paid explains the rapid decline afterwards and the one reason why it was abandoned in favor of Nanking."

Owing to its central location it has been the scene of many fierce battles. Under the Mings Kaifeng was destroyed by robbers and floods, but rebuilt. The city was captured in 1642 by the rebel-brigand Li Tze-cheng, whose later victories at Sianfu and Peking led to the overthrow of the Ming dynasty and the establishment of the Manchus as the rulers of China. The city at that time withstood a long siege, but was at length subdued when the rebels cut the embankments of the Yellow River thereby flooding the town. One hundred thousand people perished. Later there were many disastrous fires which seriously affected the importance of the city. The population is now small and except for a few ancient temples,

* Travelers to Kaifeng must have Chinese passoprts.

the city has few places of interest. One of the famous pagodas of China is the "Iron Pagoda" of Kaifeng, built largely of glazed tiles and porcelain. It is one of the few remaining of this style of construction. The old throne room of the Sungs can also be seen.

Kaifeng is noted as the location of a Jewish colony, which has attracted a great deal of attention from students of history. It is known that the Jews settled in China during the Han dynasty, and "it is supposed that the settlement took place soon after A.D. 34, at which time a terrible persecution of the Jews took place in Babylon. No less than 50,000 were then massacred. Others hold that the settlement took place 35 year later, after the fall of Jerusalem. It is quite possible that the Jewish colony in China may be of even older date—Is. 49 : 12 'And these from the land of Sinim.'' When the great Jesuit missionary, Matteo Ricci, was in Peking, he was visited by one of the Kaifeng Jews, who was familiar with the tenets of his religion and told of a large congregation of Jews with a synagogue in Hangchow, as well as large Jewish populations in other provinces. Other Jesuits at later dates made copies of inscriptions on stone tablets at Kaifeng, giving isolated details of the history of the colony, and also translated some of the inscriptions found in the synagogue.

From these inscriptions as well as from the writings of Jesuits and of Marco Polo, it is evident that the Jewish colony at Kaifeng was at one time large and important and able to support a fine synagogue. As late as the first part of the eighteenth century the colony was still vigorous and the members distinguishable from their neighbors by their Hebraic features. In the flood of 1642 many of the Hebrew manuscripts were destroyed and the fragmentary records of the colony tell a pathetic story of the efforts to repair and revise the damaged sacred papers which remained. The synagogue was rebuilt, apparently for the last time, in 1653. Two centuries later when the Jews of Europe began to be interested in the colony it was rapidly declining. A letter was sent to the Kaifeng Jews, and a reply received in 1870 told a

pathetic story of the colony's plight. The teachers were all dead and no one remained who could read Hebrew, a knowledge they had preserved for almost two thousand years, while isolated from all others of their race. "Daily with tears in our eyes we call on the Holy Name; if we could but again procure ministers, and put our house of prayer in order, our religion would have a firm support." At that time only seven of the seventy Jewish clans remained, consisting of about 200 persons. At present the Kaifeng Jews are indistinguishable from their Chinese neighbors, with whom they have intermarried, though a few still persist in calling themselves Jews. Only in abstinence from pork do they exhibit any knowledge of the beliefs of their religion.

Missions: Canadian Episcopal Church Mission, China Inland, American Baptist.

Honan Province.—The area of Honan is 67,940 square miles and its population 35 millions or an average of 520 per square mile. With the exception of the mountainous western parts, the whole of the province is a remarkably flat and fertile plain, crossed by a number of rivers which connect principal market places of the province with Chinkiang, Hankow and Tientsin. Roads from principal centers cross the province and unite at Honanfu. The central part of the plain is buried in sand brought down from the Yellow River, but the remainder is fertile, "dotted over with cities, towns and villages, and crossed in every direction with brown earth roads, wide in the north and center, and narrow and paved in the south, teeming with a hardy farming population." The province is probably the most treeless region of China, even the bamboo being very scarce. In its absence the fences are built of *Kaoliang* stalks. The houses are mostly built of mud and stone. The climate of the province shows great extremes, the winters being cold and bracing, with a temperature which often drops below zero, and summers with a maximum temperature of 100°. There are extensive coal mines in the province, successfully worked by primitive Chinese methods. "The Honanese.....do not care for travel. Their view of the world is limited by their own horizon.

The majority are farmers, somewhat rude and uncouth in manner, easily roused to anger, quick to take offense. They are of an independent turn of mind and will not brook reproof; very conservative, they do not welcome foreign innovation. In certain districts the anti-foreign feeling runs high, and the people would rejoice if all 'barbarians' were expelled. In other districts they are very friendly, and welcome the stranger in their midst.....Poverty and squalor prevail; the people are indifferent to discomfort and dirt, and apparently lack the enterprise necessary to ameliorate their own condition. The cold of winter is met without any warming apparatus. They add warm clothing, but as their garments are rarely washed, their condition at the end of winter can be better imagined than described. A common proverb runs, 'A Hupeh man, unless he has cleansed his feet does not sleep at night; a Honan man unless he fords a river never washes his feet.' This principle runs through everything; roads, houses, people, animals, all suffer from neglect."

Honan province has occupied an important place in the history of the country, having been the seat of the government more frequently than any other province. As early as 2180 B. C. Taikang was the capital of the Hsia dynasty, while 400 years later Kweitehfu was the capital of the Shang dynasty. Honanfu and Kaifeng have also served as the capital on several occasions.

Ten miles to the south of Honanfu is the famous mountain defile, Lung Men, decorated with many huge carvings, which include statues of Buddha over 60 feet high. The Lung Men is an artificial river channel cut through a limestone mountain, the work, according to tradition, being done by Emperor Yu, with the aid of a dragon. In the seventh century hundreds of temples were quarried into the limestone sides of the defile, and thousands of images carved, chiefly of Buddha and his disciples. Hot springs in the neighborhood add to the interest and fame of the region. To the south of Honanfu is the sacred mountain of Sung Shan, 7000 feet high. In the southeastern part of the province, in the district of Kwangchow, is the Shwang-ho Shan, a mountain of consider-

able interest as the inhabitants of the district believe it is the dwelling place for the souls of the departed. Because of this belief, they have gone to considerable expense to build hundreds of rooms and dwelling places for the souls of friends and relatives.

Honanfu.—Before the Chinese people moved far from their cradle in the valley of the Yellow River, Honanfu was an important city, well located in the rich valley of the Lo-ho, and at the crossing of the two great high roads to Sianfu. At present it is the western terminus of the Kaifeng-Honan line, which connects at Chengchow with the Peking-Hankow line but is of small commercial importance. A Chinese company was organized to construct a railway west from Honanfu to Tungkuan, a distance of 160 miles, and thence to Sianfu, but in 1914 only 70 miles of earthworks had been completed and 30 miles of rails laid.

The city is of great historical interest, having served as the capital of the country under four dynasties: Chow, 781 B. C.; Eastern Han, 25 A. D.; Tsin. 280 A. D.; and T'ang 904 A. D.

Chenchow.—Chenchow, which is not to be confused with the near-by city of Chengchow,* is one of the oldest, if not the oldest city in China. According to the annals it was in existence as long ago as 3000 B. C. when it was the residence of Fu Hsi, the legendary first ruler of China, who is supposed to be buried at the place. Shên Nung, the "Divine Plowman," also lived here. The burial place of Fu Hsi is at a temple about a mile from the city, where several hundred thousand come each spring when the festival in his honor is celebrated. According to Chinese mythology, Fu Hsi began all things. "He discovered the use of salt, under the influence of which men lost the gills and hair with which their bodies had previously been furnished. He taught them how to hunt and how to fish, how to split wood for firing and therewith to cook what they took in the chase and from the streams. He taught them the care of flocks and herds, too,

* Spelled Tcheng Tcheou on the railway time-tables.

and how to twist silken threads and produce harmonious sounds therefrom. He found family life matriarchal; he instituted marriage and so produced the patriarchal type which has nowhere persisted so strongly as in China. Men in those days kept their records by means of knotted cords, similar probably to those Cortez found in use in Mexico. Fu Hsi superseded them by written characters and introduced a calendar." At the tomb in Chenchow there is a circular raised platform, on which the signs of the Pa-kua are inscribed in stone. In the center is placed the Long-ma, or dragon horse on which has been marked the sign of the elemental principles according to Chinese theory—the T'ai-ki-t'u. The dragon horse is supposed to have emerged from the Yellow River at the command of Heaven, to aid Fu Hsi in his task of civilizing the earth; the figure of the T'ai-ki was found on its back, and from it Fu Hsi deciphered the Chinese system of written characters. "According to Chinese history Fu Hsi lived about the time of the flood, and some Europeans think that probably Noah is really the character referred to. However that may be, a very interesting and curious thing about these diagrams is that they represent father, mother, three sons and three daughters, thus exactly coinciding with the number and relationship of the family of Noah."

SKETCH MAP OF PEKING

DRAWN FOR CROW'S "HANDBOOK FOR CHINA"

卐 TEMPLES

\+ MISSIONS AND CHURCHES

To The Yellow Temple

Altar of Earth

TE SHENG MEN

AN TING MEN

Kuang Hsu's Ancestral Hall

Palace

Palace

Union Theological Seminary

Bell Tower

Drum Tower

Hall of Classics

Temple of Confucius

Lama Temple

Temple of Great Budha

Temple of God of War

HSI CHIH MEN

HSI CHIN MEN STREET

YUNG CHIN MEN STREET

TUNG CHIN MEN

T A R T A R C I T Y

Palace

Palace

Palace

Palace

Imperial Granary

Imperial Store

Palace

Palace

Princes Tomb

Mission Church and School

PING CHIN MEN

FU CHEN MEN STREET

TAI WANG MIAO

SHUN CHI MEN STREET

Peitang Cathedral

Ancestral Hall

Coal Hill

Old R.C. Cathedral

Forbidden City

Palace

HWA MEN

Altar of the Moon

Palace of P. Cheng

President's Palace

NAN CHIH MEN STREET

Old Examination Hall.

Altar of Sun

Foreign Cemetery

Palace

Government Offices

Gov't Offices

CHUNG HUA MEN

CHANG AN STREET

Legation Quarter

CHIEN MEN

HATA MEN

Methodist Mission, School and Hospital.

Observatory

TUNG PIEN MEN

PEKING-HANKOW RAILWAY

SHUNG CHIN MEN

GOVERNMENT RAILWAY OF NORTH CHINA

Tomb of Prince Yu

Temple of Heavenly Peace

Tile Factory

C H I N E S E C I T Y

SHUN WU MEN STREET

CHIEN MEN STREET

Tomb of Prince Ju

CHANG Y MEN

CHANG Y MEN STREET

Gold Fish Ponds

Temple of Heaven

Altar of Agriculture

Tomb of Prince Su.

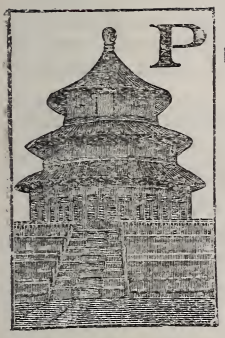
Arsenal

HAN HSI MEN

YUNG TING MEN

CHIANG WO MEN

PEKING



Shen Nung Tan.

PEKING is located on a flat plain, eighty miles west of Tientsin, with which it is connected by a double-track railway. It is also connected with Hankow by rail and through the Peking-Moukden, Tientsin-Pukow and Shanghai-Nanking railways with Shanghai. The Peking-Moukden line (in normal times) makes connections with the Trans-Siberian route. Population, 700,000.

Arrival: Passengers from the south over the Peking-Hankow railway arrive at the station inside the Chinese city and just south of the Tartar city wall, within a few minutes' ricsha ride of the Legation Quarter and the hotels. Passengers from Tientsin arrive at the station of the Government Railway of North China (Peking-Moukden route), a short distance east of the Peking-Hankow railway station and equally near the legations and hotels.

Hotels: Grand Hôtel de Pékin, (motor bus meets trains,) Grand Hôtel des Wagon Lits, Astor, Palace.

Post-offices: In addition to the Chinese post-office, postal agencies are maintained by France, Japan and Russia.

Telegraphs and Cables: Eastern-Extension, Australasia and China Telegraph Co., Ltd.; Great Northern Telegraph Co., Ltd.; and Chinese Telegraphs. The rates abroad are about the same as from Shanghai.

Transportation: Carriages, $6 per half day, $10 per day; ricshas, first class, with two coolies, 30 cts. per hour, $2 per day; one coolie, 20 cts. per hour; mule cart, 30 cts. per hour; motor cars, morning, $10 to $15, afternoon, $15 to $25; victorias, 50 cts. to $1 per hour; guides, inside city $2 per day, outside city, $2.50 per day.

Churches and Missions: American Mission, London Mission, American Board, American Presbyterian, Methodist Episcopal, Anglican, St. Saviour's Cathedral, St. Michael, Russian Church, Union Church, Y. M. C. A., etc.

Legations: American, Belgian, British, French, Italian, Japanese, Mexican, Netherlands, Portuguese, Russian, and Spanish. All the legations occupy substantial buildings in the Legation Quarter and practically all of them maintain military guards.

With China a republic, Peking is no longer an imperial city, but the change in the form of government has not detracted from its interest to the visitor. For nine hundred years, under various names, it has been the capital of China, with short intervals during which the capital was removed to other places. During its centuries of imperial residence the city has been beautified by the erection of many buildings, temples and altars, most of them typifying the barbaric splendor of the Tartar rulers of China. Foreign influence and the establishment of the Republic have made few changes in it and the city remains the same mysterious, picturesque, interesting place it has been for centuries. But the whole history of China is told by the bricks and stones and plaster walls of Peking and here are mementos of conquests and dynastic changes, and evidences of the influence of Jesuits, Mohammedans and Persians. The changes which have been brought about by modern influences and by the change in the form of government are trivial and superficial. With slight changes the Peking of the twentieth century might well be the Peking of five centuries ago. The soul of the city has remained unchanged and the dramas of intrigue and treachery, cruelty and conquest are played to-day in a setting of the Middle Ages.

Located on a flat, sandy plain, and surrounded by high walls, Peking from a distance looks much like a giant box and the scarcity of habitations on the plain makes it difficult for the approaching traveler to vizualize the busy life within the walls. Nothing can be seen to indicate the presence of the many temples, pagodas and palaces inside for it is a city of two story houses, few of which are as high as the walls. The city occupies the northern extremity of the great alluvial delta which stretches to the south for 700 miles, broken only by rivers, canals and a few hills.

Peking is on the same parallel of latitude as Madrid. The climate is dry and bracing, there rarely being any rain between October and April while there may be several feet of ice in the rivers in January. The short period of hot weather, lasting six to eight weeks, comes during July and August. The thermometer climbs high and the heat is often more annoying than in points farther south. The annual range of temperature is from 104° above to 10° below zero.

If one remains long in Peking he will not escape one of the famous Peking dust storms. "On some sunshiny days it is noticed that the rays of the sun appear to be less powerful than usual. Presently they are obscured. No cloud is to be seen, but a dull haze of dark-brown hue becomes more and more pervasive, until the dust settles down quietly from above, or the wind which has arisen arrives in swirls speedily enveloping everything, so that on the worst occasions it may be necessary to light the lamps in the middle of the day. No one knows whence the dust comes, why it comes at some times and not at others, or why it comes at all. It is simply an indisputable and an influential fact."

As long ago as 1200 B. C. a city was built on the present site of Peking and later became the capital of the Kingdom of Yen, which was overthrown by the Ch'in dynasty (222 B. C.) and the city reduced in rank. It was taken in 986 by the Kitan Tartars who established themselves there and called the place Nanking (Southern Capital) to distinguish it from their more northern seat. The Chinese again recaptured the city in the early part of the 12th century, changing the name to Yen Chau-fu. A few years later the "Golden" Tartars succeeded to the city, restored it to its former imperial rank, and gave it the name of Chung-tu (Central Capital.) When Ghengis Khan, the great Mongol leader, began his conquest of China, one of the first places he captured was Chung-tu, which was occupied as the capital by his renowned successor and grandson, Kublai Khan. In the latter part of the thirteenth century, he rebuilt the city, and gave it the name of Khanbalik (City of the Khan). It was under this

name, corrupted into Cambaluc, that the capital became known to Europe. Some ruins of the mud walls of this ancient city may be seen outside the An Ting Gate near the Bell Temple while the Bell Tower and Drum Tower are two surviving monuments to the architectural pretensions of the place.

For a short time at the beginning of the Ming dynasty the capital of China was located at Nanking, but the third Emperor, Yung-lo, removed to the northern city and in order to distinguish it from the southern capital he had deserted gave the place the name of Peking (Northern Capital). The location of the capital is an unhappy one. being far removed from the southern and most prosperous part of the country, but its selection was dictated by sound politics. The Chinese Emperors found it necessary to make Peking the capital in order to keep watch on the restless Tartars and Mongols, while the later Manchus naturally preferred it to any other location because of its proximity to their ancestral home in Manchuria. The republicans were anxious to remove the capital to a more southern position but feared that the removal would endanger the allegiance of Manchuria and Mongolia. A great many southern Chinese believe that the capital will eventually be removed to Nanking or Wuchang, but to the average son of Peking, this idea is absurd.

Peking is built in the form of an exaggerated Gothic letter **T**, with the lines of the letter so thickened and the top so shortened that it resembles a rectangular oblong. The northern part is almost exactly square and is known as the Tartar City. This part of the city was restored by Yung-lo, the walls being completed in 1437. The walls are 50 feet high, 60 feet thick at the base and 40 feet thick at the top. They have been kept in a perfect state of repair although the guard houses which surmount them are in a dilapidated condition and brush is allowed to grow on the top. The walls are faced on both sides with brick and filled in with dirt and mortar. After this city was built, the Chinese population used the ruins and debris of the older city of Cambaluc on the south to build up a large suburb. A hundred years after

the completion of the walls of the Tartar City the suburb was enclosed in walls and has since been known as the Chinese city. The wall around the Chinese city is 30 feet high, 25 feet wide at the base and 15 feet at the top. Square buttresses are built on the walls at intervals of 60 feet, surmounted by guard houses. The two walls enclose an area of about 20 square miles and are 30 miles in circumference.

When the Manchus captured Peking in 1644, the Tartar City was taken over by them for residence. Here they settled Manchu soldiers, together with the Chinese who had aided them in their conquest, each of the eight Chinese troop banners or divisions being assigned to certain sections of the city. From that time until the overthrow of the Manchu dynasty in 1912, these men and their descendants existed on tribute rice sent to Peking by the provinces. The original inhabitants were Chinese, Mongols and Manchus, but it is now difficult to distinguish the races, except for the Manchu women who are easily recognized by their large distinctive head dress, and shoes with high "heel" in the middle of the foot.

The Tartar City is intersected by six main thoroughfares, three running north and south from the principal gates and three running east and west. These streets are broad and are kept in a fairly good state of repair. Unlike other Chinese cities farther south, Peking has a great deal of wheeled traffic—springless Peking carts drawn by mules—while the city's proximity to the sandy deserts of Mongolia is shown by the presence of many double humped Bactrian camels. The street life of Peking is fascinating and a visit to the city would be well worth while even if one never got behind the gates and walls and saw nothing except from the seat of a ricsha. Peking funerals are famous even in China, the home of gorgeously panoplied funerals. In this as in other things royalty set the fashion and lesser families followed the impressive royal *corteges* as far as their purses allowed. There are dozens of bands of musicians who get the most unearthly sounds out of instruments unlike anything

anywhere else. The hired mourners may run into the hundreds while the priests in their gaudy embroidered robes will be numerous enough to staff a fair-sized temple. The foreigner will be unable to tell whether the procession he is viewing is in celebration of a wedding or in observance of a funeral until the latter part of the procession passes him and he is able to see whether it is a coffin or a bridal chair being carried. The Peking carts will be seen in many parts of North China but it is only in the capital that one finds these vehicles in the apex of their glory, with varnished sides, silver trimmed harness and silken hangings. Formerly the color of the cart hangings as well as the richness of the harness trappings were severely regulated as belonging to certain classes but there is more laxity now and any one who wants to use a silver harness buckle may do so. In the old days all officials traveled by Peking cart, or sedan chairs, those being the only conveyances of sufficient dignity, but to-day the automobile is the vehicle preferred. Those owned by the *tuchuns*, or military chieftains, travel at a terrific rate of speed, with sirens going at full blast and usually with a couple of soldiers standing on the footboards.

Leading from these main thoroughfares are smaller streets, usually very crooked, which are known as *hutungs*. A trip though any *hutung* will give the visitor no idea of the really beautiful homes which are hidden by the mud or plaster walls. As in other parts of China the magnificence of the home is always carefully concealed from the street, and the finest residence may be hidden by the meanest wall. These Peking residences usually cover a large area and are valued more for the spaciousness of their courtyards than for the buildings. Many foreigners have rebuilt and refurnished these houses and made them wonderfully attractive.

Occupying the center of the Tartar City, and taking up about two square miles, or one sixth of its total area, is the Imperial City, surrounded by a wall 20 feet high. The four entrances are each pierced by a triple gateway, and, until

the downfall of the Manchu line, the middle gateway was opened only for the Emperor. Inside this city were the residences, formerly, of the princes and high Manchu officials. Inside this Imperial City and surrounded by its own reddish pink walls, is the still more exclusive Forbidden City, for centuries a mystery to the outside world, for until the Boxer trouble, no foreigners were allowed to enter it. Within it were the palaces, the royal residences and the quarters for the hundreds of servants and eunuchs. Indeed it was a city in itself, with a population of several thousands. The present palaces occupy the site marked out for the palaces of Kublai Khan. Indeed the spot has served as an imperial residence for about ten centuries, for the Liaos had a palace here at the end of the tenth century, and their successors a few centuries later began the construction of the series of artificial lakes which have been elaborated into the present system. However, the Mings deserve credit for the beauties of the Forbidden City, and the Manchus added little to it. Until Peking was captured by the Allied troops in 1900 the Forbidden City was inaccessible to any foreigner. When the Manchu rulers returned after their flight from the capital one of the measures of conciliation they adopted toward foreigners was a slight relaxation of their rigid policy of exclusion and for the first time foreign ladies were entertained within the sacred precincts. With the establishment of the Republic additional parts of the place have been opened until now it is possible for the traveler, through his legation, to secure permits to visit the most interesting buildings. However, it is quite impossible, under any circumstances, to enter the part of the Forbidden City in which the young ex-emperor resides.

The best general view of the two cities of Peking can be gained from Chien Men, the tower on the south wall of the Tartar City reached from the Legation Quarter by a sloping roadway near the end of Canal Street. To the north of this point of vantage may be seen the greater part of the Imperial and Forbidden cities, the brilliantly colored tile roofs of the palaces, temples and pagodas and the busy life of the streets

below combining to form a picture which cannot be duplicated elsewhere. One can understand, after a view from this ancient wall, why Peking has a population of less than one million despite the large area it occupies. For a long time this city was thought to be the largest in the world. But such a great part of the space is taken up with temple and palace enclosures and the average Chinese house of the better class occupies such a large amount of ground space that the population per square mile is probably lower than in any other large city. To the south, from the Chien Men, the Chinese City offers a less imposing view but one which is full of interest. The tiled roof of the Temple of Heaven can be seen from here, and is one of the most conspicuous landmarks in Peking. From the summit of these great walls the human life below looks strangely small and insect-like. This portion of the wall between the Chienmen and Hatamen is extensively used by foreigners as a promenade. It is patrolled by foreign troops and no Chinese are allowed to walk on it. It was from the wall between the Chienmen and Hatamen that Chinese bombarded the Legations in 1900 and later it was from here that the guns of the foreign forces shelled the palaces. Under one of the provisions of the Boxer protocol, this portion of the wall was handed over to the Powers not only as a retributory measure but also as a means of insuring that the Legations be given adequate protection. It is patrolled by foreign troops and near the Chien Men is the wireless tower maintained by the American Marine corps as a means of ensuring that the Legations shall never again be cut off from communication with the outside world. This portion of the wall is paved and kept clear of weeds and brambles. The remainder of the wall is poorly cared for and one who attempts to walk it will usually find the going through tangled vegetation rather difficult.

Aside from the sights of Peking, the city is a fascinating center for the purchase of Chinese curios and art works of all kinds. In variety of curios, no other city surpasses it and those who intend doing shopping of this kind should resist the temptation to purchase elsewhere unless it be at one of

the larger shops in Shanghai. For many centuries the finest products of the weaver, porcelain maker, artist and other craftsmen came to Peking either as tribute to the ruling family or were brought here for the collections of rich officials. In addition, there may be found many European jewels which somehow or other have found their way into the Peking shops. The city has been looted many times and from year to year one hears that the stocks of embroideries or porcelains are diminishing. But the source of supply, the treasures of prominent families which fall on evil days, seems to be inexhaustible. The types of porcelains and embroideries found elsewhere may be purchased in Peking and the local shops offer many things not usually found in other cities. Among these are Thibetan and Mongolian brass and Mongolian carpets and rugs. Among the modern manufactures in which Peking leads are cloisonné and lanterns. Peking is also a center for the manufacture of the woolen rug which has become known to foreigners as the "Tientsin rug."

The sights of Peking are so numerous that one can spend several weeks there and leave without having seen all of the important ones. The Temple of Heaven would probably head any list of attractions with perhaps the Lama Temple coming second, but few will ever agree as to the relative interest or importance of the dozens of others. In addition to these places inside the city, there are many others outside: the Great Wall, the Ming Tombs, Summer Palaces, Yellow Temple, etc. No attempt is made in this book to arrange any set itinerary. New roads are being opened up and new transportation systems put in which will disarrange the best laid guide book plan. Cook's or the hotel management can give all necessary information.

Legation Quarter.—Like most of modern Peking, the Legation Quarter dates from the time of the Boxers for since that time a definitely marked and adequately protected quarter has replaced the older group of legations which were separated by Chinese residences and official buildings. Adjoining the southern wall of the Tartar City, the quarter is separated on all sides from the city itself by walls and

open spaces. On the south there is the Tartar Wall patrolled by foreign troops and on the north the wide glacis on which no buildings or other obstructions are allowed. Under the terms of the Boxer protocol no Chinese are allowed to reside in the Legation Quarter and on the other hand no foreigners except missionaries are supposed to live outside. However, in times of stress and political uncertainty the quarter is filled with Chinese refugees, while as the quarter is small and inadequate, foreign business men reside in all parts of the Tartar City. Here they are not officially recognized unless they are indiscreet enough to mark their places of business with signs too blatantly large. The Legation Quarter is removed from Chinese control and is administered by the foreign legations.

Though the quarter is quite modern, its history goes back two hundred years, for the church in the Russian Legation was erected in 1727 for the use of Russian missionaries, while the site of the Russian Legation was the residence of several of the Russian embassies and special missions which visited China in the latter part of the seventeenth century.

However, the British legation is actually the oldest, having been established after the Treaty of Tientsin was signed. It was formerly the residence of the thirty-third son of Emperor Kang Hsi and was leased to the British government. The original form of the buildings has been retained as far as possible. More recently the sites of the Han Lin college and of the Imperial Carriage Park were incorporated in the legation grounds. The Imperial Carriage Park was formerly used to stable the elephants sent as tribute from Annam. Although the fiercest fighting in the Boxer siege was at the French Legation the British compound sheltered the greatest number of refugees and almost every foot of the soil was stained with blood. A portion of the old wall, marked with many bullet holes, has been preserved near the Jade Canal.

The French Legation was established about the same time as the British and occupies its original site, though some additional land has been acquired. The other legations are more modern. One of the least attractive is the American,

for the American Congress has always proven niggardly in housing its consular and diplomatic officials in the Far East.

Temple of Heaven.—In the southern extremity of the Chinese City is the Temple of Heaven and nearby is its accompanying sanctuary, the Altar of Agriculture. They are reached by following Chien Men Street through the Chinese City from its northern terminus, the Chien Men, quite near the Legation Quarter. The Temple of Heaven is surrounded by a wall 3½ miles in circumference. The grounds are filled with gnarled old cypress, fir and pine trees and served as a pasturage for the oxen sacrificed in the annual worship by the Emperor. No permit is required to visit this place, but a small admission fee is charged.

For centuries before the establishment of the Republic the Emperor prayed here semi-annually, with special prayers during times of famine, drouth or other national calamities. The ceremonies were most imposing, the Emperor being accompanied by thousands of the highest officials, and they in turn by many minor officials, all escorted by many thousands of soldiers and servants, the entire company being gorgeously clad in gowns elaborate according to their rank. The great pageant composed of these thousands of officials and courtiers formed at the palace in the Forbidden City the day before the ceremony and proceeded to the temple along Chien Men Street. All the houses along the route were closed during the progress of the procession and no one was permitted to view it. The Emperor spent the night on the grounds in prayer and fasting and the ceremony was held the following morning at dawn. The worship of Heaven by the Emperor or "Son of Heaven" was the survival of an ancient nature worship much older than Taoism or Confucianism. The worship was not alone to Heaven, but also to the tablets of four imperial ancestors, the sun, moon clouds, rain, etc., though these were looked upon as minor deities. Separate temples for the sun, moon and patrons of agriculture are erected in Peking.

The principal structure within the enclosure is the Altar of Heaven (Tien Tan), the most sacred object in China. "It

consists of three circular terraces with marble balustrades and triple stair cases at the four cardinal points to ascend the upper terrace, which is 90 feet wide, the base being 210 feet across. The platform is laid with marble stones in nine concentric circles and everything is arranged in multiples of the number nine. The Emperor, prostrate before Heaven on the altar, surrounded first by the circle of the terraces and their railings, and then by the horizon seems to be in the center of the universe, as he acknowledges himself inferior to Heaven, and to Heaven alone. Round him on the pavement are figured the nine circles of as many heavens, widening in successive multiples till the square of nine, the favorite number of numerical philosophy, is reached in the outer circle of eighty-one stones."

In the northern part of the upper terrace is a seat where Shang-ti, the Ruler of Heaven, was supposed to sit during the ceremony, beside it being shrines of the "witnessing saints," ancestors of the Emperor. No foreigner ever witnessed this ceremony, though some have seen the place as prepared for the visit of the Emperor when it was decked with lanterns and standards and many ornaments and decorations of archaic significance. The ritual itself has been described by Dr. John Ross in "The Original Religions of China." No priests of any religion ever officiated and the elaborate ceremonies were carried out by court officials who in preparation for it underwent months of training and instruction.

Near the altar in one corner of the enclosure is the furnace of green tiles where the sacrificial bullock was placed at the time of worship. The sacrifice was a calf without blemish and of uniform color. The eight metal braziers which partly encircle the altar were used for the burnt offerings of silk and also for the written prayers after they had been formally read to the sacred tablets. The black tiled building near the altar was used for the storage of the tablets and other paraphernalia of worship.

North of the Altar of Heaven is a smaller altar of the same design known as the Altar of Prayer for Grain (Chi

Ku Tan.) The approach is very impressive over a raised marble tiled avenue, with groves of evergreen on either side. About midway may be seen the platform provided for the Emperor's resting tent. On the upper terrace of this altar is the building known as the Temple of the Happy Year (Chi Nien Tien.) The building, 99 feet high, is the highest in the enclosure, and its roof can be seen from the south wall of the Tartar City. The triple roofs supported by massive pillars are covered with blue tiles, blue being the symbolical color for the worship at this temple, which took place each spring, the Emperor being the chief ritualist. The sacrificial vessels used on this occasion were of blue and all who took part were robed in a similar color, the effect being heightened by the fact that the windows were hung with Venetian blinds made of rods of blue glass. This building is a very modern structure for the older one was struck by lightning in 1889, because, according to popular Chinese belief, an impious and foolhardy centipede climbed to the gilded ball at the top. When rebuilt every care was taken to reproduce the older building in all details but it was impossible to find native timbers strong and long enough to support the massive roof. Oregon pine was turned to and the pillars used were secured and transported from Portland to Peking at great expense. A few unimportant and dusty pieces of furniture is all that can be found inside the hall. One object which seems strangely out of place is an electric light-fixture. The place was lighted in the early days of the Republic for the convenience of the Committee for Drafting the Constitution who thought to give this document (which was not completed in 1920) an added sanctity by making the Altar its birthplace. The buildings around the temple are uninteresting, consisting of guard rooms, places for the storage of paraphernalia, provisions, etc.

Near the principal entrance to the grounds and usually the first building shown to the visitor is the Palace of Abstinence. surrounded by a moat, where the Emperor spent the night in fasting before the ceremony. The place

formerly contained a throne and handsome furniture but these have been removed.

The grounds have on several occasions been closed to foreigners because of gross disrespect to the sanctity of the place. It has suffered at times from neglect. Weeds have been allowed to grow up between the marble tiles of the altar itself and the avenues have been obstructed. Walls fell into disrepair and the place became a refuge for avaricious menials who held up every visitor. In 1917 General Chang Hsun, in his attempt to restore the monarchy, camped his troops here and the republicans shelled the temple but without doing any serious damage. More recently there has been a serious attempt to preserve the beauties of the place and make them accessible to Chinese and foreigners alike. New roads have been built and underbrush cleared away and the hangers-on who formerly battened on tourists have been banished from the sacred precincts.

Every conqueror of China took to himself the privilege and responsibility of worshipping at the Altar of Heaven, and the chief functionary has at various times been of Chinese, Mongol or Manchu blood. But though custom and tradition would allow this elevated station of chief ritualist to be transferred, even to one of another race, they would not brook a change in government. When Yuan Shih Kai assumed the dictatorship of China, under the title of president, he sought to prepare the way for his imperial program by assuming the functions of the Son of Heaven. One may safely presume that this astute politician made every preparation to assure the success of the ceremony but it was a flat failure. The idea was repugnant to the Chinese and there was no second attempt.

Temple of Agriculture.—This temple is situated across the avenue from the Temple of Heaven and is known in Chinese as Shen Nung Tan, i. e., "Altar dedicated to Shen Nung." Shen Nung is the mythical emperor who ruled China about 3000 B. C. and who is credited with the invention of the plow, the institution of markets and the discovery of the value of herbs. (See page 197.)

It was here that the Emperor annually, on the first day of the spring season worshipped the tablet of Shen Nung and at the same time paid tribute to the respect in which the Chinese hold the vocation of a farmer. Attired in a peasant's garb of imperial yellow he plowed three furrows from east to west, being attended by officials who flourished whips, held the seeds, etc. The officials then finished the field which was carefully cultivated and the crop kept for use in special sacrificial ceremonies. Similar ceremonies were observed at the same time in all the provinces.

The imperial plow, the costume worn by the emperor and many other objects of interest were formerly on display here but the halls in which they were kept have been closed and sealed.

Originally the Temple of Agriculture was much like the Temple of Heaven but attempts to modernize it have greatly changed the character of the place. Upon the altars are now erected pavilions of a semi-modern type, used as band-stands and tea-houses. On national holidays this place becomes an ordinary Chinese fair and is thronged by thousands of people.

Lama Temple.—This show place of Peking, (really not a temple but a monastery) is on Hatamen street near the north wall of the Tartar City. It is easily reached by ricsha from any hotel. Although an admission fee is charged and notices urgently request visitors not to give tips, they may expect to be annoyed by the impudent Mongol monks.

Although there are several temples in Peking devoted to this unattractive form of Buddhism, this monastery is the most important Lama and Mongol center, being the official residence of a Living Buddha, although he does not actually live there. It is known to the Chinese as Yung Ho Kung, or "Lamasery of Eternal Peace." Originally the residence of Yung Cheng, before he came to the throne, that monarch stored up merit in the Lama heaven and at the same time strengthened his hold on the loyalty of his Mongol and Tibetan subjects by dedicating the property to the Lamas. According to old Chinese practices no building once occupied

by an Emperor could ever be used as a dwelling place. Since his day many emperors have used this monastery as a means of controlling Tibetans and Mongols, for the abbots hold important places in the elaborate and complicated hierarchy of Lamaism. Many of the valuable articles the monastery contains are imperial presents. Even the republican government takes particular pains not to offend the 1500 dirty monks who make this their home. However, Republican support is not so munificent as was that given by the monarchs. Money grants have been cut off and the monastery is no longer the recipient of its former opulent revenue. Perhaps that is one of the reasons why foreigners, once so rigidly excluded, are now welcomed because the admittance fees they pay as well as the tips they give, eke out a scanty revenue. Formerly the place was difficult of entry and many travelers had disagreeable experiences, for the ill-favored monks would surround and threaten them in what was usually a successful attempt to extort illegal fees. Conditions are better now and it is only in the more secluded places that one is annoyed and then, usually, by an impudent neophyte. It is interesting to note that these monks, who are all Mongol or Tibetan, have scorned to learn Chinese, but many of them have picked up a little pidgin English as a means of getting money from foreigners.

The temple grounds are quiet and secluded, and shaded by ancient trees. On entering, one passes through a long wide avenue past the living quarters of the monks. These poorly ventilated cells have accumulated the filth of centuries and have doubtless furnished the setting for many a weird crime. Like most Buddhist structures in China, the monastery consists of a series of semi-detached buildings grouped about courtyards. The buildings, though in a sad state of decay, are decked with wonderful carvings and the courtyards are paved with flagstones. The equipment of sacerdotal paraphernalia is said to be the most complete in China.

In the first courtyard to be entered is a pair of bronze lions worthy of more than passing attention because they are remarkable examples of casting. In another courtyard is a

huge stone monument inscribed on its four sides with the history of Lamaism in the Chinese, Manchu, Tibetan and Mongol languages. Prayer wheels, which one may turn, and thereby acquire the merit of having said a thousand prayers, are numerous.

The principal object of interest in the monastery is the huge image of Maitreya, the Buddhist redeemer, over 70 feet high, which stands in a building in the northern part of the enclosure. The temple attendants say this image is "seventy elbows high," that being the height the pious lama is supposed to reach in his reincarnation. They also assert that the image was carved from a single tree trunk and brought from Tibet. It passes through several successive stories of the building it occupies and around it is built a staircase which the devout must climb. A huge praying wheel in the same building is almost as high as the image. It is curious to note that this stern image of Maitreya represents the same god that Chinese Buddhism depicts as a fat-bellied smiling creature.

The monastery abounds in objects which are held in high esteem by lamas. In one of the principal halls is an inconspicuous and somewhat crude and ugly image of Buddha. The story goes that Emperor Chien Lung dreamed of the existence of this image in a temple on the borders of Tibet. A monk was sent to bring the image to Peking and after several miraculous experiences succeeded in finding it and started to return with the image tied on his back. But he had to travel through Russian territory and the monk had a great deal of trouble finding his way as he did not speak Russian. He tried to learn the language and failed. But the image found no difficulty about understanding it and acted as interpreter throughout the long trip. The visitor will usually have this image pointed out to him as soon as he enters the building. It can be distinguished from the other gods by its yellow silk cape and hood.

The many objects of greater or lesser interest in the monastery are too numerous for detailed description. They include a golden model of paradise, a replica of the great

Lamasery in Lhasa, images of the two hippopotami which made a murderous but unsuccessful attack on Chien Lung and of the two grotesque servants who saved their royal master.

In a side hall not often visited by foreigners but accessible to those who are persistent is a group of strange and often obscene images which depict the grosser forms of Lamaism, which appear to be connected with an older Phallic cult.

Visitors should plan to see the Lama monastery either early in the morning or late in the afternoon for then they may have an opportunity of seeing and hearing the very interesting matin or vesper services in which many of the monks take part. Clad in their yellow, orange or brick red costumes the monks file into the hall and kneel about the abbot who by lifting a bunch of peacock feathers gives the signal for the service to begin. There is a burst of cymbals, drums and conch shells, a weird harmony which sounds like nothing else on earth. A chant follows in which a prayer is recited time after time and meanwhile the monks make strange gestures, mysterious to the stranger, and perhaps obscure to most of the worshippers for the lamas have ever been more scrupulous about carrying out the forms of their religion than about learning the spirit which the forms represent.

Those who visit Peking in the right season many be fortunate enough to see the famous Lama "devil dance" which is held annually on the 30th day of the first Chinese moon. This is largely attended by Chinese for although no Chinese is a lama, many have some belief in the efficacy of lama superstitions. "After a long period of waiting, patiently endured, several beings half human, half devil, suddenly hurl themselves into the very midst of the expectant throng. Their costumes are weird, resembling those of Red Indian Medicine men. Death's head masks cover their faces, red painted flames lick their limbs from foot to knee, and in their hands they carry fearsome-looking long-lashed whips to be used in clearing a space for the dance. With demoniacal yells they dash about, pushing back the crowd and beating

the unwary till they have made sufficient room. Then from the temple emerges a strange procession of dancers. They also wear strange vestments of many colors and huge ghastly masks of bird or beast. To the slow and measured cadence of unmelodious music, to the sound of hand drums and great drums, small flutes and great flutes, and pandean pipes of a form unknown to Western Pan, they advance in fours bowing and circling, their heads lolling from side to side with the time and movement of their bodies. The performance, which lasts for hours to the immense delight of the crowd, who, regardless of the attentions of the long whipped devils, draw closer in an ever diminishing circle, culminates in the cutting up of an effigy of the Evil Spirit."*

Temple of Confucius.—The Confucian temple is located in the grounds of the Kuo Tzŭ Chien, the old national university of China. The chief object of interest in the large hall of the temple is the ancestral tablet of the sage enshrined in an alcove. Tablets of four sages and disciples flank the tablet of Confucius, while tablets of many other disciples are placed in the hall. Before the alcove stands the conventional "sacrifical set of five," 1 incense burner, 2 candlesticks and 2 flower vases. The table in front is for the sacrificial offerings. Above the alcove are four Chinese characters meaning "The Model Teacher of a Myriad Ages," a tribute paid to Confucius by Emperor K'ang Hsi. The tablets on the roof are also in praise of Confucius, being presented to the temple by various Emperors.

There is more of interest in the courtyard, where will be found ten roughly chiseled boulders inscribed with a description of a great hunting expedition which King Shan undertook nearly three thousand years ago. The stones are known as the "stone drums of the Chow dynasty." It will be noticed that one of the drums has been cut off and hollowed out as a mortar, thus destroying a part of the inscription. Grief over this mutilation is expressed in several famous poems. The stones were discovered in the seventh century

*"Peking" by Julliet Bredon.

and 800 years ago they were considered such valuable antiquities that a special palace was built for their exhibition at the then capital of Honanfu and the inscriptions were filled with gold. When the Tartars captured Honan they dug out the gold and carried the stones to Peking. So many rubbings have been taken that the inscriptions are now indecipherable. Stone tablets in the courtyard bear the names of all those who have taken literary degrees for five centuries. Huge monuments, standing on carved stone tortoises in the main courtyard, are covered with inscriptions telling of the successful wars undertaken by the Manchu Emperors.

The Hall of Classics.—This structure, called the Pi Yung Kung, adjoins the national university in which the Temple of Confucius stands and may be entered from the temple grounds. The hall is of a pure type of Chinese architecture being modeled on ancient lines, though the present building was erected by Chien Lung, "It is a lofty square building with a four-sided roof covered with tiles enameled imperial yellow, and surmounted by a large gilded ball, encircled by a pillared verandah under a second projecting roof of yellow tiles. The four sides consist, each one, of seven pairs of folding doors with tracery panels. It is surrounded by a circular moat with marble balustrades crossed by four bridges leading to the central doors." Along the main courtyard sheltered by buildings stand three hundred stone steles covered with inscriptions comprising the complete texts of the nine classics. This was done in order to prevent their possible destruction, as was attempted by Shih Hwang-ti. The characters are disposed in page size so that rubbings taken could be conveniently bound up in book form.

It was formerly the custom for the Emperor to come here on state occasions, and, seated on the throne provided for the occasion, expound the classics. The throne building contains tablets to the memory of several well-known Emperors. A magnificent porcelain pailow stands in one part of the courtyard, displaying a dedicatory tablet. The pailow is constructed of marble and tiles and is one of the

finest structures of the kind in China. An interesting old sun-dial stands in the main courtyard.

The Drum Tower.—In return for a small tip, the keeper of the Drum Tower several blocks west of tbe Hall of Classics will allow the visitor to climb to the top of the structure. This is reached by means of 75 rather uncomfortable steps which lead to a height of 130 feet, where an excellent view of the Tartar City is obtained. The tower is one of the landmarks of Peking as it can be seen from nearly all parts of the city.

Formerly the hours of the watch were marked here by a clepsydra, an instrument which measured time by the trickling of water, but a clock is now used.

The Bell Tower. — Between the Drum Tower .and the northern wall stands the Bell Tower, containing one of the five great bells ordered to be cast by Emperor Yung-lo, who built the famous porcelain pagoda of Nanking. The bell stands on a platform 130 feet above the street level. According to local tradition the casting of the bell was attended by considerable difficulty and several attempts resulted in imperfect specimens. The Emperor finally became angry and announced that another failure would result in the execution of the bell maker. The beautiful daughter of the bell maker visited a shrine to pray for her father's success and was told in a dream that the bell would be a success only if a life was sacrificed in the casting. When the molten metal was turned into the mould, she jumped into it, and the bell was a success. Credulous Chinese are still able to hear low moans of pain proceeding from the bell. Visitors will hear the bell only at 8:30 at night, when the watch is changed, and its deep tones can be heard in all parts of the city.

Having told this story it is only fair to state it really applies to another and more remarkable bell to be found at the Buddhist temple Ta Chung Ssŭ, or "Big Bell Temple," 2½ miles west of the city. This bell is the most famous of the five cast by Emperor Yung Lo and the legend told above as well as the dimensions and the description, has been

applied to the more accessible bell in the tower. The bell in Big Bell Temple is 14 feet high, 36 feet in circumference and weighs 60 tons. It is said to be the largest suspended bell in the world and is certainly the most remarkable. Both the inside and the outside of the bell as well as the mechanism with which it is hung are covered with Chinese characters, consisting of extracts from the *Fa Hun Ching* and *Ling Yen Ching*. These characters are not inscribed, as is usually said, but were cast with the bell. The bell was cast about 1408 where it now stands and the ground excavated from beneath it. It was covered over in a temple in 1578. The bell in the tower, though quite remarkable for its size and workmanship, is in both respects inferior to the one in the temple.

Astronomical Observatory.—This is in the south-eastern part of the Tartar City, adjoining the eastern wall. The observatory formerly marked the southeast corner of the Mongol capital under Kublai Khan, but when the capital was rebuilt for the occupancy of the Mings, the southern wall was carried further to the south. This is the oldest astronomical observatory in the world, having been built by Kublai Khan in 1279 and equipped at that time with bronze instruments made by a celebrated Chinese astronomer. It was not until three hundred years later that Europe had its first observatory, founded by Frederick III of Denmark in 1576. However, the building is not so ancient as the site on which it stands for about 100 years ago the original structure was replaced and the present building is even more modern.

The principal instruments are on top of the tower, about ten feet higher than the city wall, from which there was formerly an entrance, but the place cannot be entered now from the wall but through the buildings below, where some of the instruments are to be seen. Visitors are supposed to be admitted only on certain days and on presenting cards from their legation but those who go are rarely turned away.

Most of the instruments now in the observatory were made under the direction of the Jesuit Priest Verbiest, who was placed in charge of the observatory as head of the

Imperial Board of Mathematics. Verbiest was in charge of the observatory until 1688 and taught the Chinese astronomical science as known to the Europeans. "The Chinese proved themselves apt pupils. They soon learned to compute eclipses but when the moment of the eclipse arrived, the Members of the Honorable Board reverted to their old habits. Arrayed in the official robes, they assembled in the courtyard and frantically beat tomtoms to scare away the dragon about to swallow the sun or moon." The instruments Verbiest had made were copies of older Chinese models, except that the circles were divided into 360 degrees instead of 365¼, which was the old Chinese system, allowing one degree for each day in the year. One of the instruments was presented to the Emperor of China by Louis XIV of France. When Peking was looted by the foreign troops in 1900 some of the finest instruments from this observatory were taken by the Germans and sent to decorate a terrace in Potsdam. The looted instruments were replaced by copies half the size of originals. When the treaty of Versailles was signed, Germany agreed to return the originals, China thus gaining the booby prize of the Great War, as this was her sole reward for joining the Allies.

Site of Old Examination Hall.—This is west of the Legation Quarter just inside the city wall and north of the Astronomical Observatory. From this vantage point the visitor can see all he needs to see of the historic spot. The large compound was formerly filled with prison-like stalls which are now torn down, the intention being to erect here a building to house the Chinese Legislature. Under the old *régime* students met here to compete for the metropolitan degree, the highest which could be awarded under the old Chinese system of civil service, in which promotion in official life was gained only through literary merit. Long before the examination halls were torn down, the system of which they formed a part had decayed and what once had been the most advanced method of selecting civil servants had degenerated into an elaborate system of bribery and corruption. But the old forms remained long after the spirit of

the institution had departed. Every third year candidates came from the provinces and suffered themselves to be locked into the bare cells for three days and two nights while they wrote essays on Confucian ethics in order to prove their fitness to collect taxes, administer laws, build bridges, suppress piracy and perform the many other legislative, administrative and judicial functions demanded of a Chinese official.

By one of his reform edicts of 1898 the Emperor Kuang Hsü sought to abolish this old system and two years later the examination halls were partially destroyed during the Boxer troubles. According to Peking gossip the bricks were carried away to be used in rebuilding the Legation Quarter.

The old Imperial Granaries where Manchu tribute rice was collected can also be seen from the Observatory. The buildings are now falling into decay and have been unused for a decade.

National Art Museum. — During the brief period that he ruled China as president or dictator, Yuan Shih Kai initiated many reforms and improvements and one for which he deserves great credit is the establishment of an art museum, within the Forbidden City, but accessible to all.

It occupies buildings which were formerly used as halls of audience for military officials. This museum, about twenty minutes from the Legation Quarter by ricsha, is open to all on the payment of a small fee. The art objects are largely taken from the old imperial collections formerly kept at Moukden and Jehol and removed to Peking following the Manchu abdication. It is without doubt the most complete collection of Chinese art to be found anywhere and it is of tremendous value, some expert valuations being as high as $100,000,000. The collection is so large that the exhibition halls are crowded to the ceilings and yet there is not room for all and many priceless objects are stored in adjoining buildings. Foreign experts aided in the arrangement of the museum but it is to be regretted that the Chinese government has not seen fit to issue a catalog in English, for though each

piece is marked with a Chinese card, the visitor who does not know that language is at a disadvantage.

In the main hall will be seen cloisonné, lacquer, porcelains, paintings, carved ivory and jade, embroideries and typical examples of other forms of Chinese art. In a separate hall just outside the entrance to the main hall of the museum is found a wonderful collection of old bronzes, most of them dating from 1000 to 1500 B. C. The student of Chinese art should visit this hall first as that will give him an opportunity to observe how the forms of the earlier bronzes were copied in the later porcelains. The museum is so arranged that one may casually inspect its treasures in an hour or two but the serious student of Chinese art can profitably spend days in any one of the many sections.

According to Dr. John C. Ferguson in his "Outlines of Chinese Art" this is "unique among the museums of the world. In architectural design and detail and in historical surroundings, as well as in the examples of art products stored within its walls, this museum is exclusively and characteristically Chinese. The bronzes and jades, paintings and manuscripts, pottery and porcelain, inks and writing brushes, all owe their common origin to the genius of the Chinese race. This museum has not needed to borrow from other nations examples of an earlier art, out of which its own development has directly or indirectly sprung; on the contrary, the art spirit which found its expression in these various forms during the historic period joins hands even with the earliest mythological and legendary traditions of the country."

Altar Of Earth.—The Ti Tan Miao or Altar of Earth is located just outside of the north wall of the Tartar City and to the east of the An Ting Men, being separated from the Lama and Confucian temples only by the city wall and moat. The Altar of Earth is square instead of round like the Altar of Heaven, it being the ancient belief of the Chinese that heaven was round and the earth square. The main altar is composed of two terraces 106 feet across, and the enclosure is surrounded by a moat. The structure is chiefly of white

marble, while owing to the use of tiles the predominant color is yellow, not necessarily because yellow is the imperial color, but because it is the symbolical color for earth just as blue is for heaven, red for the sun, greenish-white for the moon, etc.

Worship at this altar was conducted by the emperor as at the Altar of Heaven but the ceremony, conducted during the summer solstice, was on a smaller scale. Offerings of bullocks, etc. were made as at the Altar of Heaven, but here they were buried in the ground instead of burned. The present altar dates back to Mongol times.

The Botanical And Zoological Gardens.—These are in one large enclosure a few miles directly west from the Hsi Chih Men, the gate from which the trip to the Summer Palace is made or the station of the Kalgan railway reached. The gardens are connected with the city by a good carriage road and the visit could be made at the same time as the trip to the Summer Palace is taken. The "Old Buddha" (the Empress Dowager) spent a great deal of care on these gardens.

The pleasure boats she used can still be seen there and other pleasure boats are for hire and thus trips around the garden or the moat can be taken in comfort. The gardens have been modernized. An entrance marked by three fine buildings graces the frontage.

The gardens as a whole are kept in fine condition, and with their winding paths, camel back bridges, pavilions of many styles, tea-houses, etc. this place is fast becoming a pleasure resort for the people of the city who care for a day amidst trees and flowers.

The Zoological Garden is also well worth seeing and is well kept. The entrance is by ticket to be had at the gate for 20 cents.

Coal Hill.—Just to the north of the Forbidden City and enclosed by a wall which forms the northern boundary of the city is an artifical mound 210 feet high variously known as Coal Hill, Prospect Hill, or City Mountain—one of the prettiest spots in Peking. According to local tradition, the mound was partly formed during the Mongol dynasty by huge

stores of coal when revolution threatened. If this is true there are no evidences now of the store of fuel, for the place is covered by grass and trees, the whole forming an attractive park. There are many theories as to the reason for building the hill which is obviously artificial, the most generally accepted being that it was built of earth taken from the moats and canals. The hill terminates in five summits, on each of which a temple has been built. The last Emperor of the Mings hanged himself on one of the trees in the enclosure, when Peking was taken by rebels, a short time before the Manchu occupation of the capital.

Several holes have been bored into the hill at different times but no coal was ever found. According to Chinese belief, the hill serves a very useful purpose of *fêng shui* warding off from the Forbidden City the evil influences which come from the north.

Ti Wang Miao.—This, the Walhalla of China, is on the avenue leading to the west gate of the Tartar City. It is a collection of halls wherein the tablets of all the monarchs of China from the remote ages are worshiped. The rule for admission is to accept "all save the vicious and oppressive, those who were assassinated and those who lost their kingdoms. This memorial temple was opened in 1522. The Manchus have even admitted some of the Tartar rulers of the Kin and Liao dynasties, raising the total number of tablets to nearly three hundred. It is an impressive sight, these simple tablets of men who once ruled the Middle Kingdom, standing here side by side, worshiped by their successors that their spirits may bless the state. The selection of the good sovereigns alone recalls to mind the custom in ancient Jerusalem of allowing wicked princes no place in the sepulchres of the Kings. Distinguished statesmen of all ages, called by the Chinese Kwoh-chu, or 'pillars of state,' are associated with their masters in this temple, as not unworthy to receive equal honors."

Mohammedan Mosques. — There are about 40 small mosques in Peking, but the principal one is to be found on the street outside the south-west wall of the Imperial City.

The principal building of the mosque was burned several years ago and has not been rebuilt, the services being conducted in a small side building, where the Mohammedans assemble every Friday for prayer. The most interesting object it contains is a great stone monument dedicated to the mosque by Emperor Chien Lung. The inscriptions are in Turkish, Manchu and Chinese. Other stones about the place bear inscriptions in Turkish and Arabic, which languages are spoken by many of the Chinese attendants.

Yellow Temple.—About a half-hour's ricsha ride north of An Ting Men (gate) is the great Yellow Temple (Hwang Kung) composed of two buildings erected in 1651 and 1722. One was intended as a place of residence for Dalai Lamas on their visits to Peking and the other for the entertainment of Mongol princes when they came to the capital with tribute. The grounds cover a vast area and the buildings still show evidences of their former magnificence though they are now neglected and are fast falling into decay. The idols it contains are more of the Tibetan or Indian type than of the Chinese. This was formerly a celebrated factory for the production of religious paraphernalia for the temples of Mongolia and Tibet. Many of the curious Tibetan prayer wheels, incense burners etc. offered for sale in the Peking curio shops are produced at this temple.

The chief glory of the place is the white marble stupa or dagoba built by the Emperor Chien Lung in memory of the Panchan Bogdo, the Grand Lama of Tashilhunpo, who died there of smallpox on November 12, 1780. His robes were buried under this stupa, although his cremated remains were carried back in a gold casket to Tibet. "The stupa is modeled on Tibetan lines, adhering generally to the ancient Indian type, but differing in that the dome is inverted. The spire or toran, composed of thirteen steplike segments, symbolical of the thirteen Buddhist heavens, is surmounted by a large cupola of gilded bronze. It is mounted on a series of angular plinths, posed upon a solid base of octagonal form. On the eight sides are sculptured in high relief scenes in the life of the deceased lama, including the preternatural circumstances

attendant on his birth, his entrance into the priesthood, combats with heretics, instruction of disciples, and death." This stupa, one of the best examples of modern Chinese sculpture, was wantonly mutilated in 1900 by the Japanese troops quartered in the temple during the Boxer uprising.

The temple is the scene of an interesting ceremony during the first moon, when the evil spirits are driven away by exorcisms and incantations, many of the lamas appearing hideously disguised as black and white demons. The ceremony, accompanied by strange dances, terminates at noon when a painted statue of a demon is placed on a pile of hay and burned by the living Buddha.

The priests who insist on acting as guides and demand large sums for their services do not know a word of English and are only annoying. A guide should be brought from the city.

Summer Palace.—A macadam road leads from the Hsi Chi Men (north gate in the west wall of the Tartar City) to the famous summer palace, 8 miles distant. There are really two summer palaces near Peking and as they are equally famous and are located near each other, they are very frequently confused. The old summer palace was the inspiration of Kang Hsi who built here a summer residence. His renowned successor, Chien Lung, added many improvements, securing the aid of Jesuit priests and the best of Chinese architects and landscape gardeners. Many of the pavilions were built in semi-European style. Within the grounds were about thirty places of residence for princes and officials and many small villages for the residence of servants and eunuchs. Father Beviot writing of the place 150 years ago, said; "To form any idea of its beauty one must drift into the regions of fairyland, such as described by imaginative writers." This summer palace was practically destroyed by the English and French troops in 1860, but many interesting ruins remain. Before setting fire to the place the French and English looted it, the finest art objects being selected for Queen Victoria and Napoleon III. Many of the wonderful examples of Chinese art in European museums or private collections were taken from this palace at the time.

The present summer palace was built by the old Empress Dowager near the ruins of the older palace. In its construction she lavished the money which had been appropriated for the establishment of a modern navy for China. Like the older palace it is built on a series of hills and contains many pavilions, bridges, etc.

"The grounds are lovely, a beautiful clear lake spanned by a white marble bridge lying in their midst, like a diamond sparkling in a setting of green. The palace itself is like all other Chinese houses, a succession of one-storied halls, built round central courtyards, and each one divided inside into three, by tall, beautifully carved blackwood partitions. These halls are raised upon stone terraces, and approached by a flight of broad steps. Their curling roofs are tiled with imperial yellow or bright green and each corner is bestridden by half a dozen curious little devils, from six to eight inches high, made of porcelain and representing dragons or phoenixes, their position there being in some way connected in the Chinese mind with the *fêng shui*, or occult influences affecting the prosperity of the inhabitants. The eaves supporting the roofs are painted and decorated by hand with a multitude of gay scenes from Chinese life, treated with the utmost brilliant coloring of greens, blues, and vermilions, the ubiquitous Chinese dragon appearing over and over again under a hundred different aspects. Some fine bronze birds and beasts, stand sentinel at the chief entrances. A creeper-overgrown 'covered way' meanders through the grounds, skirting the lake and leading from the palace to a group of temple buildings scattered on the side of the hill which backs it." One of the most interesting objects in the grounds is a white marble summer house built in the shape of a boat and apparently floating on the surface of the water.

During the monarchy the summer palace was open to foreign visitors on certain days of the month when the court was not in residence there, admission being secured through application to foreign ministers. The palace is now open

daily to both foreigners and Chinese at a fixed fee, tickets being secured at the entrance.

The Ming Tombs.—The completion of the Peking-Kalgan railway makes possible a pleasant excursion from Peking to the Great Wall and to the Ming tombs, interesting places which could formerly be reached only by mule cart, a trip which involved a good many hardships. Both these places are best visited from Nankow, about two hours' railway journey from Peking. The railway station at Peking is outside the northwest corner of the Tartar City, about an hour's journey from the Legation Quarter. By taking the morning train one can reach Nankow before noon and the Ming tombs can be visited the same day, spending the following day on a trip to the Great Wall and to the Nankow Pass, the great gateway between China and Mongolia. Two hotels at Nankow, the Railway and the Ching Er, afford comfortable stopping places for travelers, who should notify the managers in advance of their coming, so that there will be no delay about providing donkeys and chairs for the excursions. Donkeys for the trip are provided at $1 and mountain chairs at $7. All other expenses, including railway fare from Peking and return, will amount to less than $15.

The beautiful valley in which the tombs are located is six miles long, and the tombs, each in a separate enclosure, are on the slopes of the wooded hill which mark the valley. The Chinese name of the place is Shih-san Ling or "Tombs of the Thirteen (Emperors)," that being the number of rulers buried here.

Approaching the tombs from Nankow one comes first to an enormous white marble pailow of five arches, marking the entrance to the "Holy Way." This is three miles distant from the tombs. The inscription on the pailow enjoins on all visitors a feeling of reverence for the holy place about to be visited.

On each side of the avenue are large images carved of blue limestone. "The military mandarins, six in number, have mailed coats reaching down below the knees, close-fitting caps hanging over the shoulder, a sword in the left hand and a

marshal's baton in the right. The civil officials have robes with long hanging sleeves, tasseled sashes bound with jade-mounted belts, embroidered breastplates, and square caps. The animals which follow, facing the avenue, comprise two pairs of lions, two of unicorn monsters, two of camels, two of elephants, two of hi-lin and two of horses, one pair being represented standing, the other seated or kneeling." There has been a great deal of wanton destruction of the monuments and arches on the Holy Way, which in places is difficult to follow. At one time this avenue was magnificently paved and stretched through a beautifully wooded conntry. It was then the scene of many gorgeous processions when the later Ming Emperors offered sacrifices to their ancestors. Much of the paving has been torn up, the trees cut down for fuel and the fine bridges allowed to fall into disrepair. The country now has a bare and forbidding look.

At the end of the avenue is the semi-circle of thirteen tombs and in the center the great temple or sacrificial hall dedicated to Emperor Yung-lo. The large hall 200 feet long by 90 wide contains forty red lacquered columns, each consisting of an enormous Persea Nanmu tree trunk, over 60 feet high and ten feet in circumference at the base. The columns reach to the true roof under which there is a lower ceiling. The Persea Nanmu is a fragrant wood and these old columns still exhale a faint odor. In the hall is the ancestral tablet of Yung-lo, before which sacrificial offerings are regularly placed. The fine building has remained intact for five hundred years. It is probably the largest building in China and certainly one of the best preserved.

In the rear of the hall after passing through beautiful courtyards one comes to the tomb, and a subterranean passage leads to the top of the tumulus. This is a half mile in circuit and has the appearance of a natural hill, though it is really artificial. According to tradition the coffin was carefully suspended in a pit so that no water could touch it and all of the requirements of good *fêng shui* be complied with. One feature which will always impress the visitor is

the absolute silence of the spot for it is seldom that even the cry of a bird will be heard.

The twelve other tombs are constructed on the same general design, though the dimensions are different. They are rarely visited. Of the sixteen monarchs of the Ming dynasty, thirteen are buried here, while the founder, Hung Wu, is buried in Nanking. The second sovereign was obliged to fly from Peking in disguise when Yung-lo seized the throne. Emperor Ching-tsong (1450-1457) ruled only while his brother was held in captivity by the Tartars and on his death was not accorded imperial honors. Guides and donkey drivers, in order to save time often take the visitor from Nankow direct to the sacrificial hall. The trip should be made as described above, approaching the tombs by the "Holy Way."

The Great Wall.—The trip from the village of Nankow to the Great Wall and Nankow Pass is made on a train which leaves Nankow very early in the morning. Early breakfasts are provided at the hotels.

The railway extends to Kalgan, a distance of 124 miles, with an extension which will ultimately be completed to Urga, replacing, as a means of transportation, the many camel trains which now cross Mongolia. The railway line is especially interesting as being an enterprise successfully carried out by Chinese without foreign aid. It was built by Chinese engineers, who successfully solved many difficult problems of construction, and has always been under purely Chinese management. The engineering difficulties were greatest at Nankow Pass, where the grade is steep and many sharp curves were necessary. Between Nankow and Pata Lin, a distance of ten miles, the railway rises to an altitude of 1600 feet, a difficult piece of construction which was accomplished by Chinese engineers. Four tunnels were necessary at this point, one of them which reaches to the summit of the pass being 3000 feet long. The building of this small section of the line took four years.

Some idea of the immensity of China may be gained from the fact that of the 1500 miles of wall the small portion

of it seen at Nankow Pass is the most accessible. The construction of the wall was begun in the third century before Christ. Originally it was built to the seashore, near Peking, but that portion has since been destroyed. Running eastward and north of Peking, the wall turns south and east through Shensi to the Yellow River. The height of the wall is 20 to 50 feet, and at some places, at intervals of 200 yards, there are towers 40 feet high, designed for sentry stations and as places of vantage from which stones could be hurled at an attacking party. Cannon were formerly mounted at these points but have now been removed. The base is 15 to 25 feet thick and the summit 12 feet, the whole structure being constructed so that it will drain perfectly. The wall is carried over mountains and through valleys and at some places is 4000 feet above the sea level. The views from some of the high points near Nankow Pass are magnificent. Part of the wall has fallen into decay or has entirely disappeared, but in valleys and along roads through which attacks might be directed, it is built of solid masonry, has been kept in good repair, and is still guarded by small garrisons. Chinese history contains very little reference to this monumental piece of construction, which was designed to prevent attacks by the Tartars. The portion of the wall seen at Nankow Pass is really only an inner section of the great wall, the outer section being at Kalgan.

Western Tombs.—Some of the Emperors of the Manchu dynasty are buried at the Hsi Ling, or "Western Tombs," west of the town of Yi Chow. To reach the place, take a train on the Peking-Hankow railway to Kao Pei-tien (52 miles) and from there a branch line of 25 miles to Liang-ko Chuang, about one hour's journey from the tombs. The railway was built to enable the Emperor of China to visit the tombs of his ancestors. As on a visit to Jehol or the Eastern tombs, one must make arrangements through his legation for a permit. Bedding and servants must be taken from Peking. The cost of the trip will be about $30 for each member of the party.

The tombs are all in a park enclosed by a wall about

twenty miles in circuit. The burial place is a natural amphitheater formed by the Hsi Shan, and in a general way, is much like the Ming tombs or the Eastern Tombs, though more beautiful because of the fine park. The Imperial tombs are the burial places of: Yung Cheng (1723-1735), Chia Ch'ing (1796-1820), Tao Kuang (1820-1850), and Kwang Hsu (1875-1908). This is the burial place of many others of the Imperial family, including the twenty wives of Yung Cheng and 14 of the 17 wives of Chia Ch'ing.

Eastern Tombs. — This burial place of some of the Manchu rulers is reached by way of the railway from Peking to Tung-chow (15 miles) and a journey on horseback for the remaining 64 miles, or it may be combined with the trip to Jehol. Going direct from Peking, after leaving the railway at Tung-chow, one passes through the following villages: Yen-chiao, 6 miles; Ma-chia-fa, 9 miles; Pai-fu-tu, 18 miles; San ho-hsien, 21 miles; Tuan-chia-ying, 26 miles; Pang-chun, 32 miles; Chi-chow, 40 miles; Lin-ho-chuang. (crossing of the *Lin Ho*), 55 miles; Shih Men, 59 miles.

The Eastern tombs bear a striking resemblance to the Ming tombs near Nankow, and the other imperial burial places in China. The seven cemeteries are located in a great natural amphitheater of mountains twenty miles in extent. The imperial graves number 54, in which lie the bodies of emperors, empresses, princes, princesses and concubines. The principal groups are approached by long roads bordered with stone images of animals and men similar to those at the Ming tombs. Among the sovereigns buried here are: Shun chih (1643-1661), Kang Hsi (1662-1722), Chien Lung (1736-1795), Hsien Feng (1850-1861), T'ung-chih (1862-1875).

Kalgan.—The building of the Peking-Kalgan railway has brought this city on the edge of Mongolia within easy reach of travelers. Hotel, Kalgan, 5 minutes from the railway station. The railway between Peking and Kalgan traverses a distance of 124 miles and is gradually being pushed farther to the west. Fare from Peking, first class, $13.20; second class, $8.60.

Kalgan is among the cities recently opened to

foreign trade and quite a number of foreign concerns are already established there. It has long been an important caravan station through which tea is shipped to Russia and Mongolia and the meeting place of many camel trains traveling between Peking and Urga. The railway will eventually be completed to Urga, now distant a twelve days' journey by camel. Before the building of the Trans-Siberian railway the tea trade with Russia passed through here and the very extensive compounds, with their high mud walls, which at that time were the centers for tea transportation, are still to be seen in the western part of the city.

Chihli Province.—Chihli Province has an area of 115,000 square miles, and a population of 20 millions. About half of the area lies outside the great wall and is thinly populated by Mongols, governed by Mongol princes. The greater part of the province is a dead level plain, the northern part of that great plain which stretches along the east coast of the country for 700 miles to the south through Honan to the Yangtsze. In the northeast are many rugged hills. The climate is invigorating, the summers being intensely hot and the winters intensely cold. Indeed, there are few places where such extremes of temperature are met, the summer temperature often rising as high as at Hongkong, while in the winter zero weather is common. The principal cities are: Peking, Tientsin, Tungchow, Jehol, Chengtingfu, and Shanhaikwan.

Jehol.—This old summer residence of the Emperors of China is 144 miles northeast of Peking. The distance can be made in from four to six days with good saddle horses and pack animals. An efficient interpreter is necessary for the success of the journey. Chinese inns are to be found at convenient points along the route. It is important before leaving Peking to secure the necessary permission to visit the Imperial palaces, etc.

The town of Jehol derives its name from an abbreviation of the name of the stream, Je-ho-erh, "hot river," on which it is located. This river, a tributary of the Luan Ho, is really barely lukewarm. The site of the city is beautiful, on a bend of the stream and surrounded by mountains which

shelter it from the north winds in winter and afford a means of escaping from the heat in summer. Emperor Kang Hsi began the construction of the Summer Palace in Jehol in 1703; his successors, Emperors Yung Cheng and Chien Lung further beautified the spot and it was occupied as an Imperial summer residence until September 2, 1820, when Emperor Chia Ch'ing, while staying there, was struck by lightning This was considered an evil omen and the place was abandoned for forty years, until 1860, when Emperor Hsien Feng fled there at the time Peking was occupied by the Anglo-French troops. He died in less than a year after reaching Jehol and this event proved to the Imperial Clan the correctness of their previous conclusions regarding the evil influences of the place, so that in 1900 the Court did not flee to Jehol but to Sianfu instead. For the same reason the Court refused to consider taking refuge there during the Republican Revolution of 1911-12.

The principal entrance to the imperial estates is about an hour's walk north of Jehol. The park is enclosed by high battlemented walls six miles in circuit, the entrance gate being guarded by the usual stone lions. It was at the Imperial residence in this park that the embassy of Lord Macartney was received in 1793 by Emperor Chien Lung. The residences and other buildings are now in disrepair and generally in a dilapidated condition, though this is not apparent from any distance. The view from any vantage ground is delightful; gilded domes of kiosks, brilliantly painted bridges, pagoda towers, and many colored buildings, rising in tiers on the lower slopes of the hillsides, are to be seen through the shining greenery of the cedars. The phoenix and the dragon are represented over and over again in the architectural designs, while massive pink lions guard each highly ornamented terrace. The lake covered with beautiful islands is fed by shaded creeks and led into many canals crossed by fantastic foot bridges. The imperial residence itself is composed not of a single building but of more than thirty structures scattered about the park, all located with a fine regard to the beauty of the whole scheme, no matter from what point it is

viewed. As is usual in Chinese parks and gardens, there are many labyrinthine walks and grottoes constructed of artificial stone. There is nothing remarkable about the villas themselves, though they contain many interesting mementos of the sovereigns who occupied them, the walls of some being almost covered with inscriptions by Chien Lung and other Emperors who spent their spare time in writing poetry.

Among the features of the place is a nine-story pagoda, completed in 1764, and containing inscriptions in Chinese, Manchu, Mongol and Tibetan, recording the fact that the structure was erected in commemoration of the conquest of Zungari. The Imperial theater, surrounded by balconies, is reached by a handsome marble bridge. Two richly endowed Buddhist monasteries were built in 1770 and 1779 as replicas of famous Tibetan convents located at Lhasa and Chigatse. One of the temples bears a striking resemblance to the Temple of Heaven in Peking. Each is occupied by hundreds of Lama priests.

Returning from Jehol the traveler may follow the same route as that by which he came, or go to Peking by way of the Tung Ling or Eastern Tombs. Another route is by boat as far as Luan Chow which is on the railway between Tientsin and Shanhaikwan. The boat journey will take from two to five days.

One of the first railways that will be built in these parts will no doubt be the one from Tungchow to Jehol which will then be within easy access from Peking.

Sianfu.—At Honanfu the traveler to Western China leaves the railway for more primitive conveyances for the journey to the ancient city of Sianfu, the capital and most important city of Shensi, and the most interesting city, historically, in all China. Sianfu is on the Yellow River, the same distance from the sea that Hankow is on the Yangtsze, but the Yellow River unlike the Yangtsze is not navigable, and Sianfu has acquired its present importance by overland trade, which is almost entirely domestic. The population of the city is about one million. It has no foreign hotels and the number of foreign residents is very small.

Sianfu or a neighboring city was the capital of the country on several occasions, and it was near here that, according to some authorities, the founders of the Chinese race first settled, spreading out from here to all parts of Eastern Asia. The city was in its prime as the capital of the Tang dynasty, when it was known as Siking. Under the name of Cha'ng-an, it was the capital of the Empire from B. C. 206 to A. D. 605, when the capital was moved to Honan. It was near here that the books of the country were burned by Shih-Hwang-ti (B. C. 246-209). As late as 1900, the city served as the capital of the country, for the Empress Dowager and Emperor Kwang-Hsu fled here during the Boxer troubles.

"Sianfu was the starting point of all those religious movements which have influenced in any degree the immobility of the Chinese nation. Here Mohammedanism found its entrance, first success and permanent hold. Here a colony of the sons of Israel came to their perpetual banishment among the sons of Han. Here Buddhism, under royal patronage, first established its real sway. Here six hundred years later when the Greek Emperor Theodosius, the princes of Central Asia and the rulers of India and Persia were sending their envoys with presents to the Imperial court in Sianfu, came the apostles of Nestorianism to propagate the Christian creed."

The walls which surround Sianfu are about ten miles in circuit, and thirty feet high, surmounted by watch towers of equal height. They are visible for many miles across the oess plain on which the city is built. The present walls date from the reign of the founder of the Ming dynasty, Hung Wu (1368-1399), who also gave the city the name it has since retained. The towers were added in 1526. The four gates are built at the cardinal points of the compass and the Tartar City is separated from the Chinese City by a wall Soon after the outbreak of the recent revolution, the Chinese attacked the Manchus here and the deaths which followed have been estimated at 20,000 probably more than in all of the fighting in Hankow and Nanking.

The neighborhood of the city abounds in tombs, monuments and other relics of great antiquity. Many of the early Yellow Emperors are buried here, though the marks of their tombs have long since been effaced and few of them can be identified with any degree of certainty. It was here that one of the rulers of China was buried with such a wealth of gold and silver that his sons feared the temptation it would offer to robbers and constructed many other grave mounds so that no one could tell which contained the treasure. The large number of tumuli in the vicinity give credence to the legend. Shih-Hwang-ti (B. C. 246-209) is buried at the city of Lint'unghsien, 15 miles east of Sianfu. It was this emperor who sought to begin the history of China anew by burning all the books of the country and to keep out the Mongols and the Tartars by building the Great Wall. His tomb was so magnificent that it passed into a proverb and formed the basis for some *Arabian Nights* tales. It was fifty feet high and a mile and a half in circumference. Near the city is buried Wu Tse-tien, the only Empress who ever ruled over China in her own name. In the Manchu quarter stands a stone on which is imprinted the figure of a human hand, somewhat larger than life size. According to legend, this mark was left by the Empress. Sianfu or a neighboring city is reputed to have been the birthplace of the legendary Fu Hsi.

South of the Tartar City is the famous Pei Lin, or "Forest of Stones," a collection of more than 1400 monuments on which the history of the place for 2000 years has been inscribed, some of the records being pictorial. The best known of these monuments is the Nestorian Tablet, which bears the date of A. D. 781 and gives in 2000 Chinese characters a record of the establishment in China "of the illustrious religion of Syria." This, the only known record of that early effort to Christianize China, was found by some workmen in 1625 and was placed in the Pei Lin.

Ten miles from Pinchou, northwest of Sianfu, there is a famous image of Buddha, carved out of the living rock. The image is forty feet high, and a pendant image is larger than

life size. The work is said to belong to the T'ang dynasty (618-906 A. D.).

Of the many rich shops in the city, probably the most notable are the furriers. Curio shops abound, where the articles offered for sale are usually of much greater antiquity than those found in the shops near the coast. As the place has been untouched by tourist travel, prices are comparatively low.

Sianfu has a large Moslem population and is headquarters for the Mohammedanism of the north. The Mohammedan mosque, dating from the second century, is worthy of note. During the great Mohammedan rebellion of 1861-1876, Sianfu held out while every other city and village for miles around was razed. Extensive bituminous coal fields exist near Sianfu, awaiting the arrival of a railway to make their development possible. Missions: English Baptist and Scandinavian Alliance.

Shensi Province.—The province of Shensi has an area of 75,270 square miles and a population of 8 millions. The northern two-thirds of the province is cut off from the southern third by the Tsingling range which is a labyrinth of hills and high mountains, some of the peaks rising to heights of 12,000 feet. The general altitude is 8,500 feet. Some of the streams, in this broad range fall 600 feet in 30 miles The northern slopes are steep and cold and the southern slopes are gentle and lie in a temperate climate. The range is crossed by two important trade routes. The valley of the Yellow River is mostly a dry and barren area, while the valley of the Wei is important agriculturally. On the whole the soil of the province produces fine crops, provided the rains are abundant, but in time of drouth famines ensue. One of the worst famines in the recent history of China was that in Shensi which followed soon after the Boxer uprising. In some of the districts the death rate was 70% and despite the expenditure of almost £1,000,000 in relief, the deaths were about 2½ million. The province suffered severely during the Mohammedan rebellion of 1874, which is estimated to have swept away about half the population. Immigration

has since been encouraged by the government, with the result that "the population is practically representative of the greater half of China, for there are immigrants from Shansi, Shantung, Honan, Hupeh, Szechuan, and Yunnan." Salt, nickel, gold and iron are found in the province. The best known industries are "iron work at Tungkwan, straw plaiting at Hwayinmiao. Incense sticks and bamboo furniture at Chihshui, and coal at Weinan Hsien."

The Loess Plain.—On any road to Sianfu one passes through a part of the great loess district of western and central China, which stretches through the provinces of Shensi, Shansi and Kansu. The area covered by the loess was estimated by Baron Richthofen to be 375,000 square miles. North of Sianfu the deposit attains a maximum depth of 1000 feet. Through this loess deposit small streams have made canyons sometimes several hundred feet deep. The roads through this plain are especially atrocious, being quagmires in the rainy season and deep with dust in the dry.

According to Richthofen and other authorities, loess is the dust of northern Asia produced long ago and blown over north China by the prevailing winds. This fine powdery material mixed with sand covers what was the original surface of the land with a varying depth which is often several hundred feet. Rivers in the loess country sweep through this loose material and find their beds on the original soil beneath, with the result that all flow between steep, precipitous banks. The soil is so rich that no fertilization is needed, as in other parts of China, and with suitable rainfall abundant crops are produced, but crop failures from drouth are not uncommon. According to a local belief, there is a small famine every three years and a large one every ten.

A striking feature of the loess country is the vertical cleavage of the soil. From a height, the plain appears to stretch away for miles unbroken by any depression, but on closer examination, it is found to be full of ravines, many of them several hundred feet deep and only a few yards wide. Crops here are not the same as in the south, millet, wheat, oats, corn and sweet potatoes taking the place of rice as staples.

Lanchowfu.—West of Shensi in the province of Kansu, very thinly populated, is the far western capital of Lanchowfu, with a population of 500,000. Being so near to the high Mongolian plateau, Kansu suffers great extremes of heat and cold. Two roads connect Lanchowfu and Sianfu, the most important being the northern. It was formerly a beautiful thoroughfare, bordered by trees.

The trip from Hankow to Lanchowfu occupies about two months, it being necessary to travel by cart from Honanfu. Lanchowfu is situated on the Yellow River which is crossed by a bridge of boats in the summer and by ice in winter. The China Inland Mission has a station with several missionaries in this city.

Paotingfu.—This city, 91 miles from Peking on the Peking-Hankow Railway, was formerly the official capital of Chihli, but with the growing importance of Tientsin, that city has usurped practically all the functions of the provincial capital. The city is enclosed by a wall four miles in circuit built in 1402, and has a population of 80,000. It is the location of a modern university, founded in 1901, and is an important center for missionary work. During the Boxer trouble twenty-five foreigners, mostly American missionaries, were massacred here. The sacred mountain of Wutai-shan, about 115 miles distant, can be reached in five stages. It is visited more conveniently from Ting-chow.

Taiyuenfu.—This city, the capital of Shansi, is the terminus of the Cheng Tai Railway, running from Chengtingfu, where connection is made with the through trains of the Peking-Hankow line. Chengtingfu* is 152 miles from Peking, and Tainyuenfu is 325 miles from Peking by rail. The Cheng Tai line passes through a mountainous section of the country, of great scenic beauty. Population of Taiyuenfu, 100,000. There are two hotels of semi-foreign style.

The city is surrounded by a wall eight miles in circuit, being laid out like the Tartar city of Peking. Two broad

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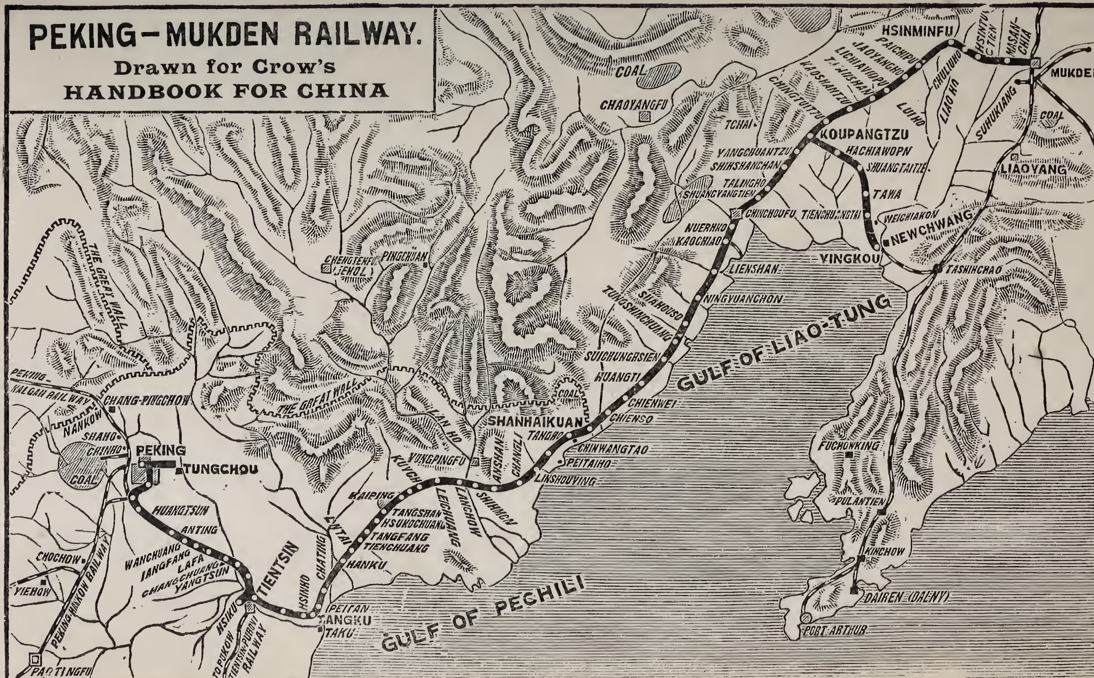
* Spelled Tcheng Ting Fou on the railway time-tables and also spelled Che-Kia-Tchouang.

streets run north and south and two east and west, connecting the eight gates and dividing the city into rectangles. Some of the fine streets are bordered with very old trees. The place is of interest to foreigners because of the fact that it was the scene of one of the most bloody massacres of the Boxer uprising. Forty-five missionaries of Shansi were induced to come to the capital and place themselves under the protection of the governor. But as soon as all were there, they were treacherously massacred by the officials. Altogether more than seventy missionaries, Catholic and Protestant, were killed. The Empress Dowager on her flight from Peking stopped here and listened eagerly to the stories of the tortures which had been applied to the missionaries. The missionboards, invited by the Chinese government to settle on an indemnity for the massacre, suggested that a fine of a half million taels be exacted, not as an indemnity for the lives of the missionaries, but to establish a modern university to remove the cause of hostility, ignorance. It was also the missionary who urged the opening of the railway as another help toward progress. Since that time the railway has been built, a number of foreigners have taken up residence here, a modern university with foreign facilities has been established and the whole aspect of the place changed so far as the interests of foreigners are concerned. In 1907 a permanent exposition was opened here for the display of the products of the province, which include camels' hair rugs, furs, cotton goods, pottery, jewelry, carved furniture, ores, etc. At the present time the city is well known throughout China as the residence of H. E. Yen Hsi Shan, who has earned the title of "the model governor of China."

He has introduced many reforms and the reactionary city of twenty years ago has became one of the most progressive.

"One of the mountain peaks of the plain is pointed out as the 'Ararat' of China, and is commonly called Jen-tsu-shan (Mountain of the Ancestors of Man), and the story is told that when the whole race were destroyed by a great flood, two persons saved their lives by jumping on the backs of two mighty lions, and were carried by them to the topmost


PEKING—MUKDEN RAILWAY.
Drawn for Crow's
HANDBOOK FOR CHINA
GULF OF PECHILI
GULF OF LIAO-TUNG
PEKING
TUNGCHOU
TIENTSIN
SHANHAIKUAN
NEWCHWANG
MUKDEN
HSINMINFU
KOUPANGTZU
LIAOYANG
YINGKOU
CHINCHOUFU
TASHICHAO
PORT ARTHUR
DAIREN (DALNY)
KINCHOW
PULANTIEN
FUCHOWKING
THE GREAT WALL
PEKING-HANKOW RAILWAY
PEKING-KALGAN RAILWAY
TIENTSIN-PUKOW RAILWAY
TO PUKOW
PAOTINGFU
CHANG-PINGCHOW
NANKOW
SHAHO
CHINHO
COAL
CHOCHOW
YIEHOW
HUANGTSUN
ANTING
WANCHUANG
LANGFANG
LAFA
CHANGCHUANG
YANGTSUN
HSIKU
HSINHO
CHATING
PEITAN
TANGKU
TAKU
HANKU
KAIPING
TANGSHAN
HSUKOCHUANG
TANGFANG
TIENCHUANG
LEICHUANG
LANCHOW
SHIMMEN
KUYEH
YUNGPINGFU
LAN HO
ANSHAN
CHANGLI
TANGHO
LINSHOUYING
PEITAIHO
CHINWANGTAO
CHIENSO
CHIENWEI
HUANGTI
SUICHUNGHSIEN
TUNGSHINCHUANG
SHAHOUSO
NINGYUANCHON
LIENSHAN
NUERHKO
KAOCHIAO
CHENGTEHFU (JEHOL)
PINGCHUAN
CHAOYANGFU
TCHAI
YANGCHUANTZU
SHIHSHANCHAN
TALINGHO
SHUANGYANGTIEN
TIENCHUANGTAI
WEICHIAKON
TAWA
SHUANGTAITZE
HACHIAWOPN
CHINGTUITZU
KAOSHANTZU
LICHIAWOPU
JAOYANGHO
PAICHIPU
CHULIUHO
LIAO HO
LUIHO
SUHUKIANG
MASANCHIA

ledge of this mountain, and thus saved from the general destruction. These two afterwards became the parents of the whole human race. On the top of this mountain is a very old temple."

Eighty miles north of Taiyuenfu is the sacred mountain of Wu-tai shan, visited the whole year round by a steady stream of pilgrims from all parts of the country, some coming from Mongolia and Tibet.

The elevated plain to the south of Taiyuenfu is covered with villages. Many coal mines in the vicinity have been worked by primitive methods for centuries. It has been estimated that the anthracite resources of Shansi and adjacent territory are equal to those of Pennsylvania and with the development of mining this will be one of the richest sections of China.

Peking-Moukden Railway.—This line of the Chinese government railway system maintains a regular daily service between Peking and Moukden, with an additional through train which in conjunction with the South Manchuria and the Chinese Eastern railways, connects with the Trans-Siberian through service to Europe. In addition to the regular fare on this "train de luxe," seat tickets and sleeping berth fees must be added. Meals are served on the train. Special reduced rates are available from September 30 to Easter, for round trip tickets from Peking to certain points in North China and Manchuria.

Principal points on the Peking-Moukden Line are:

Miles from Peking		Miles from Moukden
0	Peking (see page 199)	523
84	Tientsin Central	439
87	Tientsin East (see page 244)	436
114	Tangku	409
168	Tangshan	455
241	Peitaiho (see page 247)	282
251	Tangho, change for Chinwangtao (see page 247)	272
262	Shanhaikwan (see page 248)	261

396	Chinchoufu	127
416	Koupangtzŭ change for Newchwang (see page 255)	107
486	Hsinminfu	37
522	Fengtien (Moukden) (see page 248) (S. M. R. Station)	1
523	Moukden (Fengtien) (C. G. S. Station)	0

Tientsin.—Located at the junction of the Peiho river and the Grand Canal, about 80 miles from Peking and 40 miles from the coast. Fare from Shanghai, by coast steamers, $60. Railway fare from Peking, first class $5.20, second $3.25. Northern terminus of the Tientsin-Pukow railway, about 640 miles, owned by the Chinese government. There are three railway stations, Tientsin Central, Tientsin West and Tientsin East. The latter is nearer to the hotels, while passengers to and from Peking change cars at Tientsin Central. Post offices, British, French, Japanese and Russian. Consulates, Great Britain, United States, Belgium, Denmark, France, Italy, Japan, Netherlands, Russia, Sweden. Tramcars, ricshas, and carriages take one to any part of the city. Population, about I million which includes about 10,000 foreigners. Hotels: Imperial, Astor House.

As the river port for the capital and the entrepôt for all the northern provinces, Tientsin has for centuries played a most important part in the commerce of China. It has been equally important from a military standpoint, for it is the key to the capital and has figured prominently in all of the many attacks on Peking. Since 1910 it has been the capital of the province of Chihli. Because of the windings of the river, Tientsin was formerly 56 miles, by water, from the sea. Through an elaborate improvement scheme, this distance has been reduced to 47 miles, from which an additional nine miles will be clipped when the scheme is completed. The Chinese population is made up almost entirely of traders and merchants, Tientsin having but few manufacturing concerns. Of late years the city has become an educational center. Li Hung Chang made this his residence and, under the favor of

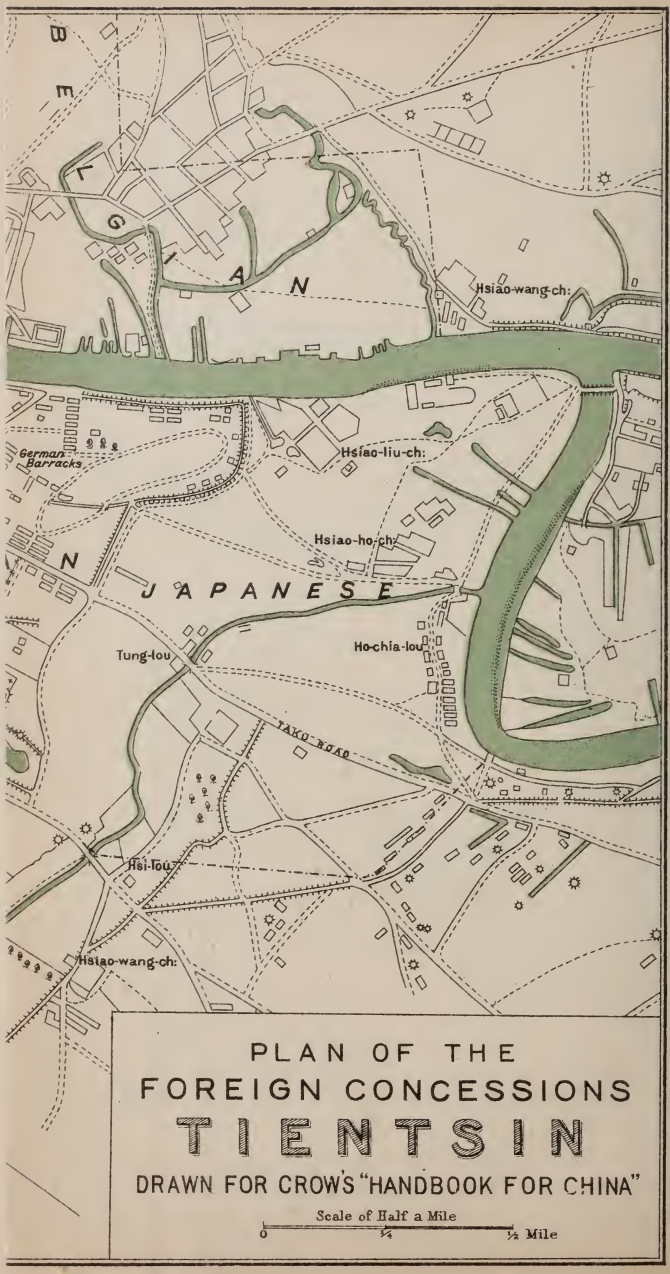
AUSTRIA-HUNG
KUNG-PEI-CHIEH
KU-LOU-PEI TA CHIEH
KU-LOU-TUNG TA CHIEH
KU-LOU-NAN TA CHIEH
KU-LOU-HSI TA CHIEH
H O
R M
San-i-chi
Sluice Gate
Lock

PLAN OF THE FOREIGN CONCESSIONS TIENTSIN

DRAWN FOR CROW'S "HANDBOOK FOR CHINA"

Scale of Half a Mile

0 ¼ ½ Mile


BELGIAN
Hsiao-wang-ch:
German Barracks
Hsiao-liu-ch:
Hsiao-ho-ch:
JAPANESE
Tung-lou
Ho-chia-lou
TAKU ROAD
Hsi-lou
Hsiao-wang-ch:
PLAN OF THE
FOREIGN CONCESSIONS
TIENTSIN
DRAWN FOR CROW'S "HANDBOOK FOR CHINA"
Scale of Half a Mile
0
¼
½ Mile

Peking, ruled over Tientsin and the surrounding country like a feudal lord. Under his leadership, Tientsin became known as a center of reform. It was here that he tried his experiments in education and army reforms—policies which were later ably carried out by the famous old viceroy's *protégé*, Yuan Shih K'ai.

The oldest foreign concession in Tientsin is the British, which was established in 1860. The plans for the settlement were drawn by General "Chinese" Gordon, whose name has been given to the principal administration hall. At the same time France was allotted a concession. The Japanese, after the war of 1895, received a concession and since 1900 other concessions have been granted to Germany, Russia, Austria and Belgium.

Walls were built around the place in 1403, and remained until 1901, the year following the Boxer outbreak, when they were pulled down by order of the foreign provisional government. The ground they occupied was utilized for the building of a fine thoroughfare, while the material contained in the walls was used for railway ballast. During the Boxer outbreak, the Chinese government sent troops against the foreign concessions of Tientsin, which were besieged for 27 days until the city was taken by the Allied troops. The city was governed by an international commission from 1900 to 1907, and during this time many important public works were completed.

The railway to Peking was built in 1897 and proved such a success that the track was doubled the following year. The building of this railway, the tearing down of the city walls, and the good example set by the fine foreign concessions have led to great improvements in the Chinese City. Broad streets have been laid out and kept in a good state of repair, and a tramway system built reaching to almost every part of the town. Many of the old temples have been turned into modern schools, devoted to Western learning.

The treaty of 1858 was drawn up at the Sea View Buddhist Temple, one of the show places of Tientsín, but the largest aud most imposing temple in the city was built as a

memorial to Li Hung Chang. It is surrounded by extensive grounds laid out in the miniature landscape effect of which the Chinese are so fond. It is located in the rear of the Viceroy's yamen. An excellent view of the city may be obtained from the Drum Tower in the center of the Chinese City.

On the way to Tientsin from the coast, Taku will be passed at the mouth of the Peiho, on the southern bank of the river. It is memorable as being the former location of the Taku forts, several times the point of attack by foreign forces. Under the protocol following the Boxer troubles, the forts were demolished, China agreeing not to fortify or to maintain troops on the route between the capital and the sea. A large number of foreign troops are usually quartered in Tientsin. The city formerly enjoyed some prominence and prosperity through the fact that it was the shipping point for the tribute rice coming to Peking from the southern provinces. This was shipped to Tientsin as the northern terminus of the Grand Canal and thence transported to the capital but with the development of railways and steamship lines the Grand Canal is no longer used.

For route of the Tientsin-Pukow line see page 264
For Peking-Moukden line see page 243.

The Grand Canal.—Like the Great Wall of China, the Grand Canal remains as evidence of the advanced state of civilization in China twenty centuries ago. This great engineering work extends from Hangchow in Chekiang Province, to Tientsin on the Gulf of Chihli, a distance of 650 miles. The section between the Yang and the Yellow River was begun about 485 B. C., that is 24 years after the Republic of Rome was established and during the most glorious time of Athens. It was not until more than a thousand years later that the section south of the Yangtsze was built, while the work was completed on the Northern section in the thirteenth century. Kublai Khan is often credited with the construction of the Grand Canal, but parts of it were in use long before his time.

It is variously known by the Chinese as the Yuho (Imperial River), Yun-ho, (Transport River), or Yun-liang-ho (Tribute-Bearing River). Until recent years a large amount of rice was sent through the Grand Canal from the Yangtsze Valley provinces to Peking, but with the partial silting up of the canal, the coast steamship lines have usurped that function. With the completion of the Tientsin-Pukow Railway, Tientsin and Hangchow are now connected by rail and the usefulness of the Grand Canal is less than ever before.

Peitaiho Beach,—This summer resort, which is very popular with foreign residents of North China and draws many visitors from the Yangtsze Valley, is north-east of Tientsin, 240 miles from Peking on the Peking-Moukden line. (Fare from Peking, first class $14.45, second class $9.05. From Tientsin $9.25 and $5.75). The resort is on the sea-coast, five miles from the railway station of Peitaiho and nine miles from the port of Chin-wang- tao. Peitaiho Beach is reached by a branch of the Peking-Moukden line from Peitaiho station. The climate is dry and bracing and is especially fine during the summer months when the temperature is about ten degrees lower than in Peking. The excellent sea bathing which is enjoyed along the extensive beach during about six months of the year and the magnificent scenery add to the popularity of the place as a summer resort. The vicinity of Peitaiho abounds in delightful walks and game is plentiful in the neighborhood.

Chin-wang-tao.—Is the terminus of a railway operated by the Kailan Mining Administration from Tangho, on the Peking-Moukden line. It is also the northern terminus of the steamship line from Shanghai, operated by the same company. Fare to Shanghai $40.

Chin-wang-tao was opened to foreign trade in 1898, but owing to the Boxer troubles a customs-house was not set up until three yeares later. A breakwater, constructed by the admirals of the allied fleet in 1901, has been purchased by the Kailan Mining Administration. This is the only part of the Gulf of Pechili which is not ice bound at any time of the year. It is an important point for the shipment of coal.

Moukden (Fengtien.*)—This city, the capital of Manchuria, has a population of about 200,000 Chinese, a few thousand Japanese and about one hundred foreigners of other nationalities. Moukden was nominally opened as a treaty port by treaty between China and the United States in 1903 but as the Russo-Japanese War broke out soon after that it was not actually opened until three years later. Three railways meet here. It is on the main line of the South Manchuria Railway, which extends from Dalny and Port Arthur in the south and at Changchun connects with the Chinese Eastern Railway and with the Trans-Siberian route. The branch of the South Manchuria Railway from Antung connects here with the main line. At Antung on the Korean border it connects with the Korean railways and thence with the railway system of Japan. Moukden is also the northern terminus of the Peking-Moukden line of the Chinese government railways. There are two railway stations, the Fengtien station of the South Manchuria line and the Sheng Yang station of the Peking-Moukden line. Important trains of the latter line proceed to the Fengtien station, which is the more conveniently located of the two. The Yamato Hotel, conducted by the South Manchuria Railway, is a part of the station building. As it is likely to be crowded at the arrival of express trains, rooms should be engaged in advance. A tram line connects the station with the city, distant about three miles, or Russian carriages may be secured. The usual fare is $1 an hour or $6 for an entire day. Mule carts are useful in carrying baggage and ricshas may be had at the station or in any part of the city. The consulates, French, British, Japanese, Russian and American are situated outside the west wall of the city in or near the "Foreign Settlement." In addition to the Chinese post office, there is a Japanese post office in the city, with a branch office near the station. On the Japanese railway and at the Japan-

* Moukden, the name most frequently used by foreigners, is an adaptation of the old Manchu name. Fengtien is the Chinese name of the city. The foreign name is frequently spelled Mukden.

ese post office only Japanese money is accepted, or Chinese money at a discount. The Chinese railway accepts Mexican or Chinese dollars. The one coin in general use in Moukden is the small ten-cent piece, 11 to 12 of them being equal to a Mexican dollar. Throughout Manchuria paper notes are issued for 10 ten-cent pieces, and all the shops reckon in this dollar, which is 8 or 9 per cent less than the Mexican or Chinese dollar.

This ancient birthplace of the Manchu dynasty, which ruled China for so long, is the largest and most important city in Manchuria, and is of great historical interest and political importance. It was here that Nurhachu the Manchu chieftain, established himself in 1625, after effecting a confederation of the tribes of the neighborhood and from here he conducted his successful campaign against China which resulted in the establishment of the Manchu dynasty. Before that time the capital of the Manchus had been at Hsing-ching, about 100 miles east of Moukden. When Peking surrendered in 1644, the government was transferred to that city, but Moukden has always retained an official importance greater than that of other provincial capitals.

On arrival at Moukden station nothing is seen of the city itself, as the nearest point is nearly three miles away to the east. The station is surrounded by the Japanese settlement, with many fine new buildings, among which the most conspicuous are the hospital and medical school belonging to the South Manchuria Railway. The southern of the two good roads leading to the city passes a large monument erected to the memory of the Japanese soldiers who fell in the battle of Moukden which was fought from February 19 to March 14, 1905. Near the northern road is a monument to the Russian soldiers. Between the two roads are situated most of the consulates, a small English church and other foreign buildings.

Entering Moukden by either of these two western roads, one passes through an oramental iron gateway, which has taken the place of the old gate through the outer wall. The other gates are closed at night, and a military guard is sta-

tioned at all gates, This outer wall is built of mud and is about 11 miles in circumference, but it is now broken down in many places so that pedestrians may cross. A mile or more inside this rampart stands the inner city, a little more than a mile square and surrounded by a massive battlemented brick and stone wall, 40 feet high and 30 feet wide at the summit. Until recent years there was a high tower over each gate, but only one of these now stands. Interesting views of the city may be had from several points on the wall, but there is no walk around the top of it. The space between the inner and outer walls is called the suburbs and is the residential part of Moukden.

Broad main streets run through the city connecting the eight gates, their most noteworthy feature being the large artistic shop signs which extend high above the fronts of the shops and are ornamented with brilliantly colored peacocks, dragons, birds and other designs. Two towers are conspicuous, breaking the line of the more northern street from east to west, the Drum Tower and the Bell Tower. The former contains the old drum beaten to summon the guard to the defense of the city; the latter contains a large bell sounded slowly for curfew and more rapidly when there is a serious fire. The more easterly of the two, the Bell Tower (Chung Low or Joong Low) can be ascended and affords a good view. The street between these towers is the principal one in the city.

In the center of the city stands the old imperial palace of Nurhachu (Chin-lan-tien or Jin-lan-dyen), well worth a visit although the unique collection of old porcelain and Manchu antiquities for which the place was formerly famous has been removed to Peking. The buildings are just as when used by the Manchu conquerors, though they might be kept in better repair. The throne room and the summer pavilion with its high roofs and balconies are especially interesting. A pass to visit the palaces must be obtained through one's consul. No charge is made but a tip is usually given to the custodian. One entire side of the street, immediately south of the palace is occupied by handsome government

buildings, all erected since 1905, the central entrance being that of the governor's yamen. Most of the prominent buildings inside the city belong to the government, such as the law school, Bank of China, (near the west wall,) a large girls' school near the east wall, etc.

In the southeast corner of the city wall is a curious old relic of nature worship, a temple to the fox. There is a deep hole or cave in which the animal or its spirit is supposed to dwell. Twenty years ago crowds went to this temple for healing, and there are many tablets erected by grateful patients, but of late years it has been neglected and has fallen into ruins. A short distance from this temple the Boxers had their headquarters where many Chinese Christians were killed.

Less than a mile east of the inner wall is a stretch of water called the Small River. In summer the river bank becomes the favorite pleasure resort of Moukden and is worth visiting in the afternoons to see the crowds in the booths, the pleasure boats moving slowly about, and the lotus lilies growing in profusion on the surface of the water. Farther north, near the outer wall, is an interesting Buddhist temple, the "Tien Hsi Miao." The Buddhist bells may be seen here at any time, and the huge images of Buddha and his satellites, also the covered walk by which he goes from one image to another. Worshippers frequent the temple only on the 1st and 15th of each moon, usually early in the day.

Outside the city, the most interesting sight is the tomb of Nurhachu's son, called the North Tomb (or Pei Ling.) To visit this a pass is necessary. The tomb is on a plain a few miles to the northwest of the city and may be reached by carriage or ricsha. The main approach to the tomb from the south is well worth walking along, though forbidden to vehicles. In front of the triple south gate which is kept closed is a fine archway of fretted white marble. Visitors alight at the guard-house before the western gate of the enclosure. Inside the wall are beautiful avenues of old pines, curious stone animals, an artificial hill

with fine glimpses of the surrounding country from its top, and a second wall with battlements and towers. The gates of this inner enclosure will be opened by the custodian who shows the party round and who should receive a tip. Entrance is not allowed to the innermost enclosure surrounding the tomb itself, a circular mound. In front of its gate is an interesting erection where sacrifices are offered to the spirit of the dead. Outside the outer wall lie extensive woods, in which, to the northwest, one may find a smaller tomb, that of the wife of the Emperor. The best time to visit this North Tomb is in May or June on a cloudless day, but it is beautiful in sunshine at any time, and an ideal spot for a picnic. The Manchu custodians who live in a little house at the gate are very obliging and will provide boiling water for tea.

About seven miles to the east of the city is the tomb of Nurhachu himself, called the East Tomb (or Tung Ling.) It is finer and has more extensive and more picturesque woods than the North Tomb, but the road leading to it from Moukden is bad and for that reason it is seldom visited.

Close to the outer wall of the city is a Christian Arts College, carried on unitedly by the three Protestant missions at work in Manchuria, the United Free Church of Scotland, the Irish Presbyterian Church, and the Danish Lutheran Church. There is also a Union Theological Hall. Near these and inside the wall are a Chinese Christian church and the buildings of the Irish Presbyterian Mission. Outside the brick wall in the south suburb stands the Roman Catholic Cathedral, a conspicuous building with graceful twin spires. All the buildings connected with the mission are gathered round it—schools, orphanage, priests' seminary, convent, etc. This mission was established by French priests in 1832 and now numbers about 50,000 converts in Manchuria. Immediately outside the east gates is the largest Protestant Church in Manchuria, attended by from 500 to 700 Chinese Christians every Sunday. The congregation is governed and financed entirely by the Chinese. It is a part of the

Presbyterian church of Manchuria and was established by the United Presbyterian, now the United Free Church of Scotland, which began work in Manchuria in 1872. On the banks of the Small River are the premises of the United Free Mission (Scottish) which includes the largest hospital in North China (140 beds for men and boys) a woman's hospital (70 beds) Girls' Normal College and school, and a number of dwelling houses. Besides the hospital there is the Moukden Medical College, a large handsome collection of buildings opened in 1912. The three missions unite in this institution, which is also supported by the government of Manchuria.

The country surrounding Moukden is very rich agriculturally and the city is next only to Yingkou in its importance as a centre for the manufacture of bean oil and bean cake. The annual production of oil is about 13 million pounds and of bean cake about 100 million pounds. A large part of the oil is used in Manchuria or shipped to China, while Japan takes practically all of the bean cake for use as fertilizer.

Thirty miles to the northeast of Moukden is the Fushun colliery, now under Japanese ownership. Coins and household implements dug out of the mines indicate that they were worked as long ago as the 12th century, mostly by Korean immigrants who developed the mines in order to secure coal for their pottery works. With the rise of the Manchus to power the mines were closed by imperial edict as it was feared that their operation would have an adverse influence of *feng shui* on the imperial tombs which are near by. It was not until 1901 that permission was secured to work them. Two companies at that time began operations, one purely Chinese and the other a Russo-Chinese company. The property came into the hands of Japanese at the time the Portsmouth treaty was signed. A daily output of more than 5000 tons is expected as soon as the transportation facilities have been brought to a point where this production can be taken care of.

Manchuria.—This division of China known to the

Chinese as Kwantung, has an area of about 370,000 square miles and an estimated population of 20 millions. For more than 2000 years the territory now known as Manchuria was peopled by a number of Tartar tribes, known to the Chinese as barbarians, and parts of it were at various times under the control of China or Korea, and ruled separately. In the seventeenth century the Manchu tribe, previously of but small importance, began its rise to prominence. Their chief, Nurhachu, effected a combination of tribes and before his death was able to set up an independent and powerful government in Manchuria. His successors fulfilled the dream of their chief in 1644 when Nurhachu's grandsons began their rule over the whole of China. The population of Manchuria was then drawn upon heavily to supply Tartar garrisons in the principal cities of China, and the result was that whole sections of the country were entirely cleared of their inhabitants. Some of these sections have remained without population for more than two centuries and Manchuria is today a rich field for immigration from the crowded sections of both China and Japan. Manchuria is divided into three provinces: Shengking (or Fengtien) Kirin and Heilungkiang, with populations, respectively, of 13 million, 5 million and 2 million. Shengking has an area of 70,000 square miles, Kirin 110,000, and Heilungkiang 190,000. In Shengking the ranges of the Sungari mountains are covered with great forests of elm and pine, which are being rapidly thinned, the logs being floated in rafts down the Yalu to Antung. The plains of the province supply large quantities of soya beans for export. The Chinese population is largely made up of immigrants from Shantung. Colonists from China proper are also replacing the native Manchu population of Kirin province. The products are practically the same as in Shengking, large quantities of beans being grown for export, and, in addition, much wheat supplied to the mills at Harbin Chinese have colonized an important part of Heilungkiang, but the greater part of the province remains peopled by pure Manchus, nomad Mongols, and the Tungusic tribes, who live by fishing and hunting.

In 1898 the Russians leased Port Arthur and the adjoining peninsula from China and proceeded to connect their leased territory with the Siberian Railway by the construction of the Chinese Eastern Railway, and to establish the ice-free port of Dalny.

In 1900 the Boxer outbreak devastated the country. Every foreign building was burned, which in Moukden alone meant two hospitals, two Protestant churches, six mission houses, the Roman Catholic cathedral and other buildings. The Catholic bishop, two French priests, two French sisters and a large number of Chinese converts were killed. The Russian punitive expedition swept the country of Boxers and Chinese troops alike. In Moukden the Chinese soldiers fired the principal streets before fleeing. The Russians were from that time on the preponderant foreign influence in the government of Manchuria.

In the Russo-Japanese war of 1904-5, which came as a result of Russian aggression in Manchuria, thousands of Chinese noncombatants were killed and wounded and tens of thousands had their homes destroyed. Since the close of the war the Japanese have taken the place of the Russians as the influential foreign power in South Manchuria, the Russian influence continuing in North Manchuria with Changchun (or Kwan-Cheng-Tzu) as a meeting place. The whole country remains, however, a part of China, under Chinese government, the two foreign powers exercising sovereignty only on their respective railways, settlements and mines.

During 1910-11, Manchuria was visited by a remarkably deadly epidemic of pneumonic plague, 44,000 deaths taking place without a single recovery. The Chinese authorities in Moukden, with the help of British missionary doctors and others, worked hard and with gratifying success to prevent the spread of the infection. A young doctor, Arthur Jackson, died of plague and is buried about a mile outside Moukden on ground given by the Chinese government. In April, 1911, an international conference was held in Moukden to investigate the nature of the disease and to devise methods for the prevention of a future epidemic.

Shan-hai-kwan.—This town, on the boundary between Chihli and Manchuria, is 260 miles from Peking. It is here that the northern terminus of the Great Wall is to be seen and for many travelers this is the only view they obtain of this great monument. The city, which is unimportant, is about four miles from the Great Wall, which was formerly built to the sea, but that portion of it was destroyed long ago. The line of the wall can be seen from here for many miles crossing valleys and climbing precipitous mountain sides, sometimes to a height of 1000 feet. A visit to a celebrated Taoist temple on the top of one of the near-by hills is well worth the trouble, because of the magnificent view that is to be obtained at its elevation of 1500 feet. The city is one of some historical interest for it was from here that Wu Sen-Kwei, who was in command of the local garrison, appealed to the near-by Manchus to come to the aid of the Ming dynasty and regain Peking from the rebel Li (see page 49). The Manchu troops occupied the city in May 1644, and shortly thereafter made their victorious entry into Peking. In fact most of the history of the city has to do with the military affairs of China and Manchuria.

Shan-hai-kwan was a scene of great activity during the Boxer siege, for it was here that the foreign troops were landed for their march on Peking and the city was then occupied by foreign troops, some of which remain in garrison. The railway hotel, which was built then, affords comfortable accommodation for travelers. There is a fine beach which many foreigners visit during the summer.

Harbin.—This is an important railway center where passengers from Europe, Vladivostock, China or Japan change trains to continue their journey. Here the southern section of the Chinese Eastern Railway which connects with the South Manchuria at Changchun, forms a junction with the main line, the eastern continuation of the Siberian trunk line. Though there are four stations in Harbin all trains converge at the commodious Central Station, where there are large waiting rooms and a restaurant. Harbin is 495 miles from Vladivostock, 874 miles from Peking, and 5100 miles

from Petrograd. Hotels: Grand, Metropole and Orient, all run on the American plan under Russian management. Runners of the principal hotels meet all trains and look after tickets and baggage. Russian, French and German are the principal European languages spoken here, and very few speak English. As Russian interests are predominant here Russian currency was formerly in most general use but at the present time Japanese coins are dominant. Many counterfeit coins are in circulation and the traveler should be on his guard.

Harbin is a new town, owing its existence to the construction of the Chinese Eastern Railway, and was not of much importance until the Russo-Japanese war, after which its growth became phenomenal. It now has a population of about 50,000. The city is built on the leased ground of the Chinese Eastern Railway, a tract of 29,000 acres, and consists of three parts, Old Harbin, New Town and Wharf District. The station is located in New Town, Old Harbin being about two miles distant. The latter was formerly the business center of the place, during the construction of the railway, but with the establishment of the station, the interests of the city followed. The old section is now important only as the location of the barracks, residences of the railway, officials etc. New Town has all of the appearance of a European city, with wide regular streets, which radiate from the cathedral. The hotels, railway agencies, post office, banks, etc. are all located in this section, near the station. The wharf section on the river northwest of the station is an important business center. There is little in Harbin to attract the visitor to a lengthy stay and for most it is only a waiting place between trains. These will find some amusement in the public gardens or the interesting shipping on the Sungari River.

The principal industry of Harbin is flour milling, the capital invested in the local mills amounting to more than five million dollars. All of the wheat comes from the farms of North Manchuria.

Changchun.—Three railways converge at Changchun, it being the northern terminus of the South Manchuria Railway

the southern terminus of the Chinese Eastern Railway and the western terminus of the Changchun-Kirin line. Passengers traveling by any of these lines for a destination beyond Changchun must change cars here. It is well to note that there is a difference between the official times of the railways, the Russian railway time-tables being 23 minutes earlier than the Japanese time-tables. The Yamato Hotel is near the station of the South Manchuria Railway. Post-offices: Chinese, Japanese and Russian. Changchun, like Harbin, owes its importance to the railways and contains nothing of any historical interest. It is an important center for the bean trade and is also famous for its horse fair which is held daily in a suburb of the city outside the South Gate. The horses are of Mongolian breed mostly fit only for draught purposes, but a few good riding horses are offered for sale. The city has a population of about 130,000 Chinese, 5,000 Japanese and 600 Russians.

The Changchun-Kirin Railway connects with Kirin, 80 miles distant. Kirin is an important trading town with a population of about 200,000, located on the navigable portion of the Sungari River.

Missions: Irish Presbyterian, with hospital, church, etc. in the Chinese part of the city.

Dairen (Dalny).—This is the Southern terminus of the South Manchuria Railway, 246 miles south of Moukden, and the principal seaport of Manchuria. Japanese post office. Yamato Hotel.

The territory now occupied by Dalny was included in the lease of Port Arthur obtained by Russia from China in 1898. Though a place of great natural advantages, as a port, it had never been developed by the Chinese, and was then merely a collection of fishermen's huts. Russia immediately began an extended scheme of improvement and in six years accomplished wonders, laying out beautiful streets planted with trees and lined with fine residences. The Russian population grew to more than three thousand. The city is built close to the shore at an elevation of a little more than fifty

feet, giving an excellent drainage system. The principal streets radiate from circles where spacious public gardens are located.

In six years the Russians spent about 20 million roubles on Dalny and then it fell into the possession of the Japanese as one of the richest prizes of the Russo-Japanese war. The Russian plans have been carried out and amplified by the Japanese and Dalny is now one of the most rapidly growing and most modern cities in the Far East. A new breakwater and lighthouse have recently been completed and the city is replacing Newchwang in importance as a Manchurian port. It has a system of tramways, macadamized roads, electric lights, telephones, and an Electric Park built along the lines of the American electric parks. The Japanese population of the place is about 30,000, Chinese, 20,000 and all others less than 100. Steamers sail twice weekly for Shanghai, and there is also steamer connection with the principal ports of Japan, and several lines are now running direct from Dairen to ports on the Pacific Coast of the United States.

Hoshigaura (Star Beach) is about five miles from the city, connected by an electric tram line. A cliff garden has been laid out and a hotel built there, with several bungalows in European and Japanese style, which are let to visitors. Ro-ko-san is a pretty spot near Dalny reached by a good carriage road. It is on the seacoast where divers, for a small fee, will give exhibitions of their skill in the clear sea water.

South Manchuria Railway.—The main line of this important railway extends from Changchun to Dairen, a distance of 435 miles. There is one daily through train each way and in addition three Continental express trains each week, making connections at Changchun or at Harbin with the Siberian express trains and connecting at Dairen with steamers for Shanghai, or for ports in Japan and the United States.

Principal points along the line (express train stops) are:

Miles from Dairen		Miles from Changchun
0	Dairen (see page 250)	435
5	Chou-shui-tzu	430

	Branch line to Port Arthur connects here with main line.	
20	Chinchou	415
	The walled town, population about 10,000, lies about 1 mile northwest of the station. Nanshan, a plateau beginning southwest of the station was the scene of one of the most fiercely contested battles of the Russo-Japanese War.	
28	Er-shih-li tai	407
65	Wa-fang-tien	360
90	Wan-chia-ling	345
110	Hsiung-yo-cheng	325
148	Ta-shih-chiao	287
	Branch line to Yingkou or Newchwang (see page 255) connects with main line.	
168	Hai-cheng	276
206	Liaoyang	229
	One of the oldest towns in Manchuria, its history going back to 1400 B.C. Formerly a place of some commercial importance, but of recent years its trade has dwindled. Contains several interesting old temples. Population 40.000.	
236	Su-chia-tun	199
	Branch line to the Fushun colliery.	
246	Moukden or Fengtien (see page 248)	188
290	Tiehling	145
	The most important city between Moukden and Changchun and a great center for the bean trade. Population, 30,000.	
311	Kai-yuan	124
324	Ma-chung-ho	111
	A prolongation of the Great Wall	

of China may be seen here.

330	Chang-tu The town, population 14,000, is five miles northwest of the station.	105
364	Szu ping chieh This unimportant town is noted as the meeting place of the Japanese and Russian commissioners after the war.	171
397	Kung-chu-ling Three miles northwest of the station is the tomb of a Chinese princess, daughter of Taitsung, (1617-1643) who died here on her way to marry a Mongolian king.	38
435	Changchun (see page 249)	0

Lushun (Port Arthur)—This world-famous place is known as Lushun by the Japanese, but by foreigners will probably continue to be known as Port Arthur. It is 39 miles from Dairen with which it is connected by railway and steamship lines. The railway journey is less than two hours. Hotel, Yamato.

Port Arthur, once the pride of the system of coast defenses which China was developing, was taken by the Japanese in 1894, a victory which assured the success of Japan in the war with China Russia, Germany and France, posing as friends of China, prevented Japan from taking possession of the place, but four years later brought pressure to bear which forced China to lease the position to Russia. Under the Russians the original fortifications were improved upon until it became known as the "Gibraltar of the Far East."

In the Russo-Japanese war, Admiral Togo attacked the place, February 8, 1904, blockading the harbor. The presence of mines in the channel made it impracticable to continue the sea attack, but the blockade was maintained. The land forces began a siege of the place in May, the siege being marked by many battles until the surrender of the position on January 1, 1905. The Japanese, in the surrender, took as prisoners

878 officers and 23,491 men. The booty included 59 permanent forts, four battleships and more than fifty smaller ships.

The principal points of interest in Port Arthur are, of course, connected with the great battle which brought it into fame. Good carriage roads lead to the vicinity of nearly all the forts and the Chinese drivers know the names and locations of all of them. The principal coast batteries are on Tiger's Tail Promontory and Golden Hill, places which have recently been opened to visitors. The Japanese are very jealous of this stronghold and visitors who carry kodaks should be careful not to arouse the suspicions of the authorities, who are always ready to suspect espionage.

One day can well be spent in viewing the main line of fortifications which include East Cockscomb Hill (Tungchi-kuan-shan or Higashi-eikwan-zan), Eagle's Nest Hill (Bo dai), Two Dragon Hill (Er-lung-shan or Niryu-zan). If there is time to do so a visit should be made to 203 Meter Hill, which will add a great deal to a realization of the stupendous task which contronted the Japanese attackers. It is one of the highest hills surrounding the city and was considered a strategic point of the greatest importance. The Japanese attack on the hill began on November 27 and ended December 6, 1904, when the stronghold fell after nine days and nights of desperate attacks. With the possession of this point, the Japanese had a great advantage and in less than a month the fortress fell. A visit to the hill will require the better part of a day but on a clear day the view from the top will embrace the whole of the country around Lushun. A pair of field glasses will add a great deal to the pleasure of the excursion.

On the high mole, known as Monument Hill, which divides the old town from the new, is the national mausoleum containing the remains of 22,000 soldiers who died here. A monument 218 feet high is erected in their honor on the summit of the hill. A stairway leads to a platform at the top of the monument, where an excellent view of the bay can be secured.

A very interesting Memorial Museum, which should be

visited, is located near the old town. It contains a fine collection of all kinds of war material, military stores, ammunition, clothing, etc. The approach is lined by models of trenches, wire entanglements, etc., the whole making a very impressive and interesting exhibit of the machinery of war. The museum is open from 8 a.m. to 5 p.m., Mondays excepted.

Newchwang (Yingkou).—For more than forty years Newchwang was the only treaty port in Manchuria, and it was formerly of great commercial importance. The name of the place now known as Newchwang to foreigners is really Yingkou, the real Newchwang being 30 miles up the river. When the place was opened for foreign residence, the foreigners found Yingkou to be more suitable than Newchwang and arbitrarily settled there, changing the name of the place to suit the requirements of the treaty. The country is flat and uninteresting and the town has nothing of interest to offer the visitor.

Churches and Missions: St. Nicholas (Church of England), Irish Presbyterian and Roman Catholic.

Moukden to Antung (Ampo Line.) — During the Russo-Japanese war the Japanese built a narrow-gauge line of railway from Moukden to Antung, a distance of 189 miles, for military uses. This was later turned over to the South Manchuria Railway Co. and made a standard-gauge railway on which there is now an express-train service traversing the distance in 6 hrs. 40 m. The whole line passes through some very interesting scenery and presents numerous examples of engineering skill. On the line are 24 tunnels and 212 bridges. At Antung connection is made with the Korean (Chosen) railways and through them, by way of Fusan, with the railway system of Japan.

There are no towns along the line of any importance, and Antung does not merit a visit.

Chefoo.—One of the principal ports of call for coasting steamers in North China is Chefoo, two days' journey from Shanghai, located on the west of Chefoo Bay. Post offices: British, French, Japanese. Hotels: Astor House, Beach,

Sea View. Consulates: Great Britain, Belgium, France, Japan, Sweden and United States. Opened to foreign trade in March, 1863. The Chinese population is about 80,000. More than half of the 400 foreigners accredited to Chefoo are missionaries who reside in the interior. The dry salubrious climate and the beautiful shore makes Chefoo popular as a summer residence for foreigners, though it has few places of interest. The trade amounts to about 40 million taels annually. The real name of the place is Yentai, but foreigners have arbitrarily given it the name of Chefoo, which properly belongs to a large village on the opposite side of the bay. The principal exports are hair nets, fresh eggs, bean cake and straw braid. It is an important distributing point for American kerosene.

Chefoo is a well-known center for silk and lace manufacture, and both articles can be purchased here at lower prices than elsewhere. Near Chefoo grow the dwarf oaks from the leaves of which pongee or Shantung silk is produced. The best known gold mine in China is at Chou-Yuoen about 40 miles southwest of Chefoo, which has produced several million dollars' worth of the metal.

Missions: China Inland, Church of England, American Presbyterian, American Baptist, Roman Catholic. The large school of the China Inland Mission for the children of missionaries is a conspicuous object on the beach to the east of the town.

Weihaiwei.—The British leased territory of Weihaiwei is on the south side of the Gulf of Pechili, near the extremity of the Shantung promontory, about 115 miles from Port Arthur and an equal distance from Tsingtau, two days from Shanghai. Weihaiwei was formerly a Chinese naval station, which was captured by the Japanese in 1895 and held by them pending payment of the indemnity agreed upon at the close of the war. The battle of Weihaiwei, one of the principal encounters in the war between China and Japan, was distinguished by the gallant conduct of Admiral Ting, commander of the Chinese Squadron. He had retreated here after a defeat on the Yalu, but despite the battered condition

of his vessels prepared to resist the Japanese attack which began on January 30th. The modern forts of the Chinese fell in quick succession. However, despite the continued success of the Japanese, Admiral Ting held out bravely until February 12th, when he sent up the white flag of surrender and then committed suicide, several of his officers following his example. Japan remained in possession of the place three years. Great Britain then aided China in securing funds for the payment of the indemnity, and in return was given the lease of Weihaiwei. The lease provided for the occupation of the place by Great Britian "for so long a period as Port Arthur shall remain in the occupation of Russia." Though Port Arthur was soon thereafter taken from Russia by Japan, no move has been made to surrender Weihaiwei, which is a sanatorium for the British Squadron in China.

The territory is covered by mountains, the highest range being Mount MacDonald (1589 feet) whose summit is crowned with the remains of old temples and altars, erected at a time when this was one of the sacred mountains of China. From the summit the whole of the leased territory may be seen. Other high points include Mount Lansdowne (1367 feet,) Mount Goschen (1343 feet) and Temple Peak (1240 feet.) "The formation of the rocks.....can only be described as extraordinary, conformity being conspicuous by its absence. For absolute confusion of rocks the tourist is recommended to explore the coast to the east of Water Witch Bay. An interesting example of brecciated structure may be seen near Three Peaks Point, in a cliff some 150 feet in height. A magnificent monolith of white quartz twelve feet high adorns the crest of Mount MacDonald. Gold has been found both in alluvial deposits and in reefs and has been worked by the Chinese."

The leased territory includes the island of Liukung, all the islands in the bay and a belt of land for ten miles along the coast. the whole territory amounting to 285 square miles. It includes more than 300 villages, with a total estimated population of 150,000. Since the British occupation the place has been greatly improved, many roads having been

built and a large hotel erected. With Tsingtau, Chefoo and other northern coast points, it shares in the summer-resort patronage from the more southern places. The climate is fine the whole year and sea bathing is possible from May to October.

The bay offers excellent anchorage, the harbor being guarded by the island of Liukung, two miles long, Weihaiwei is a port of call for steamers running along the coast, having direct connection with Shanghai, Chefoo and Tientsin.

Tsingtau.—Three hundred miles north of Shanghai, at the entrance to Kiaochow Bay, is the city and port of Tsingtau. This was formerly a small and unimportant fishing village, but in 1898 the territory was leased to Germany for a period of 99 years, and since that time it has been developed into a city of great commercial importance. The pretext on which Germany demanded the lease of the territory was the murder in Shantung of two German missionaries. The German Squadron occupied the bay November 14, 1897.

The town has been built since that date. It is well laid out, has many handsome foreign residences and the streets are well lighted by electricity. In the few years the place was held by Germany many factories were erected and a railway line built to Tsinanfu where it connects with the Tientsin-Pukow line. The first sod on the Shantung railway was cut by Prince Henry of Prussia. The area of the leased territory is 193 square miles, in addition to which a sphere of influence 30 miles from all points of the leased territory is recognized. This brings the total area up to about 2750 square miles. Tsingtau has a foreign population of less than one thousand, and a Chinese population of about 60,000. The bay, almost surrounded by mountains, affords good shelter and has been greatly improved, though it is not free from ice in the winter. The entrance is half a mile across, marked by a lighthouse. A long pier and a large dock are among the many improvements which the Germans added to the harbor. Among the notable conservation

schemes carried out is the planting of trees on the barren hillsides. Many good automobile roads have been built connecting with the villages in the interior. Tsingtau is one of the most popular summer resorts on the China coast, and has several good hotels. A fine bathing beach and a number of interesting excursions to the near-by mountains add to its attractions.

On August 16, 1914, at the outbreak of the European War, Japan demanded that Germany surrender the leased zone and on Germany failing to comply with this demand, the place was attacked by Japanese and British forces by land and sea. It was surrendered on November 7, 1914, and since that time has been in possession of the Japanese.

Missions: In addition to strong Roman Catholic institutions, there are two German Protestant Missions, the American Presbyterian and the British and Foreign Bible Society.

Tsinanfu.—This city, the capital of Shantung province, is at the junction of the Tientsin-Pukow Railway and the Shantung Railway from Tsingtau, being 260 miles west of Tsingtau and an equal distance south of Tientsin. Population about 350,000. Foreign hotels: Hotel Trendel and Hotel Stein; runners meet the trains.

According to local history a city was established on the present site of Tsinanfu during the lifetime of the Great Yu, or about 4000 years ago. At any rate a city bearing the name Tsinanfu was located 25 miles to the east. About 300 A. D. for some unknown reason this city was moved bodily to the present site of Tsinanfu, the name being transferred as well. According to the legend a line of men was formed shoulder to shoulder between the two cities and the bricks forming the wall were passed from hand to hand, all being moved in one night. There was so much breakage that although the walls before being moved were 20 li in circumference, the bricks served to build only 12 li here.

As evidence of the great antiquity of the place and of the associations it had with famous characters of ancient history, residents point out inside the south gate of the city a well said to have been dug by Emperor Shun. The well is still

in daily use. The stone suburban wall, outside the city wall proper, is of recent construction, having been erected as a means of protection against the Taiping rebels.

The Yellow River, five miles to the north, runs in flood time high above the level of the city, which is protected by thick embankments. The great plain which extends from Tsinanfu to Peking is broken only by a few small hills, while to the south the country is very broken and mountainous. The city is built at the foot of a range of these hills and receives an excellent supply of water from a lake on the north. The north wall runs through a swamp enclosing within the city walls a large area, about one-fourth of the total, unfit for building purposes. This lake "is divided into lots which belong to various owners, who raise thereon reeds, lotus roots, and beautiful water lilies, besides frogs—a table delicacy here—and fish. Separating the lots are lanes of clear water, lined during the summer season on both sides with tall reeds, through which run boats that are in great demand during the hot weather, carring pleasure-seekers to the various tea-houses and temples located in various parts of the lake."

Among the points of interest in Tsinanfu may be mentioned the Confucian (or Public) Library, with its picturesque gardens located on the edge of the lake and accessible from the mainland. Some of the notable inscriptions found in Shantung province have been preserved here. A short distance from the library is the Provincial Assembly Hall.

Shoppers will find the most attractive articles on the main street which is from 12 to 25 feet wide and runs from east to west. To foreigners the most interesting articles are imitations of precious stones, manufactured locally.

Up to the time of the Boxer trouble Tsinanfu was one of the most conservative cities in China, having little to do with foreigners or foreign institutions. Since that time, however, it has become very progressive and is now the location of many government schools, a hospital, etc. conducted on Western lines. It has also become a center for missionary work. In the south suburb is located the very interesting

museum of the English Baptist Mission. This museum has attracted so much attention among the Chinese that the average daily attendance is about one thousand. Adjoining the site of the English Baptist Mission is the Union Medical College; its fine building was erected in 1910. The hospitals and other enterprises of the American Presbyterian Mission are located in the west suburb.

Tsinanfu was voluntarily opened for foreign settlement by the Chinese government in 1906, being the first city in China in which such action was taken. Several foreign firms and two foreign hotels are now located there as well as a fine foreign settlement covering a little more than one square mile. Since the opening of the Tientsin-Pukow railway the settlement has been growing rapidly.

The beautiful "Hill of the Thousand Buddhas" is near the city and may be easily reached from the south gate by wheelbarrow or ricsha. "The view from the temple on this hill over the city lying at its feet, out over the plain and across the Yellow River, four miles from the city to the north, is very extensive, and when the fields are covered with growing crops, a very beautiful one, but it is surpassed in the extent and variety of the scenery by that from Pagoda Hill, from the top of which can be seen not only the plain to the north with the Yellow River winding through it, but also the rugged mountainous country extending as far as the eye can reach to the south. From the top of this Pagoda Hill may be seen, on clear days, the form of Taishan, the sacred mountain of Shantung, lying fifty miles to the south and surrounded on all sides by billowy hills. There is a legend which represents Tsinan as being fastened to the pagoda on the summit of Pagoda Mountain by an invisible rope, which if ever severed through any evil influence will allow the city to float out into the swamp lying north of the town."

The Temple of the Dragon's Cave, eight miles from the city, is one of the most picturesque in China. The temple lies at the bottom of a deep gorge and there are several caves in the surrounding limestone cliffs.

Travelers who expect to visit Tai Shan, or the tomb of

Confucius can make arrangements for the trip at Tsinanfu, securing bedding, provisions and guides from the hotel.

The Yellow River.—A few miles north of Tsinanfu the Yellow River is crossed on the famous bridge constructed by German engineers, the most important bridge in China and one of the longest in the world, its length being 4180 feet. Work on this structure was begun in 1906 and extended over a period of more than three years, the total cost being about $5,000,000 (Mexican.) Owing to the swiftness of the current, the shifty nature of the stream and the lack of solid foundations, the bridge was constructed under a great many difficulties, but is now believed to be proof against any changes of the very treacherous river. The foundations are sunk about 60 feet below the low water level, the bridge being built on reinforced concrete piles of that length. So many piles have been driven that it is believed the bridge would be secure even if the earth should be washed away from the concrete foundation of the piers.

This great stream, about 2500 miles in length, drains an area of 47,500 square miles. Scarcely a decade in the last century has passed without some devastating outbreak of this river. Enormous sums of money have been spent in the construction of powerful dykes and the natural sand banks of the stream have in places been faced by stone embankments. In 1848 the embankment broke at Laoyang Hsien; in 1868 at a point near Chengchow; in 1869 another break occurred at the same place and a large area was covered. When the water receded it was found that the land had been covered by sand and rendered unfit for cultivation.

The river has been following this course only since 1852. During 146 years, from 1048 to 1194, the river poured its waters into the sea at Tientsin through the mouth of the Pei-ho. Then the course was changed and it emptied into the Yellow Sea 400 miles to the southward until 1852 when the present course was adopted in a time of flood. It is unique among the great rivers of the world in that it is of practically no value for navigation.

"What must be said of the mental status of a people

who for forty centuries have measured their strength against such a Titan racing past their homes above the level of their fields, confined only between walls of their own construction? While they have not always succeeded in controlling the river, they have never failed to try again. In 1877 this river broke its banks, inundating a vast area, bringing death to a million people. Again as late as 1898, 1500 villages to the northeast of Tsinanfu and a much larger area to the southwest of the same city were devastated by it."*

Tientsin-Pukow Railway.—This line, one of the Government railways of China, was opened for through traffic in 1912, and affords the quickest service between North China and the eastern part of the Yangtsze Valley. The trip from Pukow to Tientsin, a distance of 631 miles, occupies about twenty-seven hours, making it possible to go from Shanghai to Peking in thirty-six hours. At Tientsin the road connects with the government railways of North China, and at Pukow it connects by ferry with the Nanking terminus of the Shanghai-Nanking Railway.

The negotiations for the construction of this line resulted in dividing the work between Germany and England. The northern portion, from Tientsin to the Grand Canal, was built by German capital and engineers, while the southern portion, from the Grand Canal to Pukow, was built by British capital and engineers. Both sections are under purely Chinese control. Passengers will notice a striking contrast between the German and British portions of the line. On the former all the stations have been equipped with pretentious buildings of brick, stone and tile, each one being of a different style of architecture, but all containing Chinese ideas as interpreted by the German architects. In the British section the stations are severely plain, being but little more than brick sheds with galvanized iron roofs. Construction on the British section cost £10,600 per mile and on the German section about £14,000 per mile. The greater part of the road runs

* "Farmers of Forty Centuries," by Professor F. H. King.

through prairie country with a few miles of mountainous country in Shantung. Between Tientsin and the Yellow River the country is very flat, and the soil contains a large proportion of loess.

Important points on the line are:

Miles from Tientsin		Miles from Pukow
0	Tientsin (see page 244).	631
78	Tsangchow.	553
148	Techow.	483
220	Tsinanfu (see page 259). Connection is made here with the Shantung Railway for Tsingtau. A few miles north of Tsinanfu the Yellow River is crossed.	411
265	Taianfu (see page 266).	366
308	Chufou (see page 269). Express trains do not stop at this station. Travelers going to the tomb of Confucius may descend at Yenchowfu.	323
318	Yenchowfu. Tomb of Confucius distant 13 miles.	313
377	Lincheng.	254
392	Hanchuang. The railway crosses the Grand Canal near this station (see page 246). To the west is a lake which serves as a storehouse for the canal during the winter months.	239
420	Hsuchowfu. At this point the trunk line from Kaifengfu to the coast joins the Tientsin-Pukow line. The station stands on the old bed of the Yellow River.	271
523	Pengpu.	108
631	Pukow (see page 273). A ferry across the Yangtsze connects with Nanking.	0

Shantung Province.—The area of Shantung is 53 762 square miles, and it has a population of almost 40 millions. The hilly and mountainous portions of the south and east occupy almost half the area of the province, the remainder being a plain. The mountains of the eastern portion follow the shore line closely, rising sheer from the sea and making landing difficult. Only towards the extremity of the promontory are there any natural harbors. There are now no forests in the province though near the home of Confucius the noble groves indicate the former beauty of the country. There are many fine orchard tracts including pears, apples, walnuts and persimmons and some important vineyards. In the hills are the wild mulberry and oak plantations from which pongee silk is made. The soil of Shantung has been tilled continuously for many centuries and is consequently greatly impoverished, but continues to produce a minimum of three crops every two years. "Wheat, millet, maize, sorghum, sweet potatoes, peanuts, hemp, indigo, and a variety of bean and pea crops are regularly grown. . . Apples, pears, apricots, peaches, nectarines, plums, cherries, grapes, and persimmons are plentiful." The Shantung men are very much larger than the Southern Chinese, being of about the same average stature as Europeans. Men six feet tall are not infrequently seen. They are "stalwart, well-built men, steadfast, blunt, outspoken, persevering, not so easily roused as the men of the southern provinces, nor so easily pacified, but yet sharing other common characteristics of the race. Mentally the Shantungese are hard-headed and incredulous in their dealings with fellow mortals, though they manifest the opposite of these qualities in their relations with the spirit world. They are more convinced idolators than are to be found in most of the provinces of China, if we may judge from a certain readiness to argue in defense of popular deities."

A large part of the present province of Shantung was once the feudal state of Lu, which was granted by the founder of the Chow dynasty to his brother Tan, "who there carved out for himself a realm and reigned, loved by his subjects and

revered in all later ages, as the sainted patriarch Chou Kung, a sort of Alfred among the lords of old." Of all the feudal states abolished by Emperor Shih Hwang-ti, that of Lu was probably the most persistent in its attempts to regain independence. There were princes of Lu under the Han dynasty and as late as the Mings—sixteen centuries after the consolidation of the empire of China—attempts were made to re-establish the state.

Tai Shan.—The great sacred mountain of Tai Shan, (5100 feet high) is 45 miles south of Tsinanfu on the Tientsin-Pukow Railway at Taianfu. The city itself is dirty and uninteresting. This is probably the oldest sacred mountain in the world, pilgrims having made their periodical visits to the place for several thousand years. According to tradition Emperor Shun sacrificed there in the 23rd century B. C. The mountain is covered with temples and is the location of many spots of great fame.

For many centuries Tai Shan has held a high place in the religion and mythology of the Chinese; and Confucianists, Buddhists and Taoists alike have made pilgrimages to it. Many of the early Emperors visited the place and left mementos of their visits in temples, obelisks and monuments, though many of these objects pointed out by the guide are of later date than he would have you believe.

The annual pilgrimage to the mountain takes place from February to May, when as many as ten thousand people will make the ascent in one day. A guild of chair-bearers will carry one up and down the mountain, making the round trip in a day but most of the devout prefer to make the trip on foot while some ascend on their knees. It is curious to note that the guild whose members have a monopoly of chair carrying are Mohammedans. An old local law inflicts severe penalties on any coolie who slips or allows a chair to drop in making the trip. The chair used is a contrivance peculiar to Tai Shan and found in no other part of China, It is a very uncomfortable conveyance unless softened by pillows or blankets. The ascent to the top, 15 miles,

takes 6 hours and the descent half that time. The usual charge for a chair is $3.00.

The remarkable mountain road which leads to the summit, starting outside the North gate of Taianfu, is paved its entire length, and the ascent is made with 6300 stone steps. The road at places is twelve to fifteen feet wide and is a splendid testimonial to the engineering skill of the ancient Chinese. For more than half the way the road follows a mountain stream whose cascades and waterfalls add much to the beauty of the scenery. It leads through fine groves, the lower part being bordered by cypress which give way to pines above the 3000 foot level. About halfway up the hill one of the principal temples is reached, marked by a gateway which is known as "The Middle Gate of Heaven." After this comes the steepest part of the ascent, a part of the roadway being provided on each side with chains placed there for the aid of weary pilgrims. Farther on is another conspicuous gateway called "The Southern Gate of Heaven." From a small village near this gate, the road leads to the summit by an easy grade. Here there are a number of pretentious temples, the highest one being dedicated to Yu-huang, the Taoist Emperor of the Sky. The chief temple is dedicated to P'i-hsia Yuan-chun, the jade lady goddess of Chinese mythology. A slightly smaller temple honors the memory of Confucius and contains a copy of the famous image of the sage in the temple at Chufou. Parts of the temples at the top are very old but being kept in perfect repair the older parts are often unnoticed by the casual sightseer. The cast-iron tiles on the temple to "The Old Lady of the Mountain" have been in use since the 15th century. Near by are cliffs over which devotees formerly threw themselves to the rocks below. So great was the loss of life that the authorities have guarded the place with a high wall, yet in spite of this, some lives are sacrificed each year.

The view from the top of Tai Shan is one of the finest in China. On the south one can see almost the whole valley of the Wen Ho, while on the north, though Tsinanfu is hidden, a part of the course of the Yellow River may be

followed. Confucius claimed he saw the sea on the east, and Nanking on the south, a feat which is impossible to the modern traveler, but the horizon is 85 miles distant and if the great sage did not view the sea itself, he at least saw a spot located very near to the seashore. The view from the top embraces what might be called the Holy Land of China where her greatest sages Confucius and Mencius lived, taught and were buried. "In all the cities and villages of Shantung, stones from Tai Shan are much in request as talismans. It is believed to be unlucky for a house to be so built as to face a turning or a cross road. To ward off the ill luck, stones are inserted in the wall of the house so situated, with the inscription 'The stone from Tai Shan accepts the responsibility.'" Such stones have been found in every province in China.

Among the many places in and about the city of Taian, three temples are of especial interest. The "Buddhist Hell," not far from the railway station depicts in life-sized clay figures all the horrors of future punishment. In 1900 the Boxers gathered and practised in this place, going out from here to kill the first of the missionary martyrs. Only a three minutes' walk from this place is the Brass Temple, also devoted to "The Old Lady of the Mountain," but usually quite deserted. Here is the famous Golden Palace or brass tower which formerly stood on top of the mountain but was brought down here for some unknown reason about 1770. Twelve huge bronze figures may be seen in the temple halls, remarkable not only for their good casting but also for their fine carving. The largest and most popular temple of the city is the Tai Miao dedicated to the Emperor Shun in the northeastern part of the city. An Emperor of the Han dynasty is generally credited with planting the gnarled old cypress trees which to-day fill the courtyard of the temple. Large trees growing out of crevasses in the walls attest to the great age of the place, and there seems to be fairly good evidence that some of the trees still standing date from the Han dynasty. There is a well preserved locust of the Tang period, 600 to 900 A. D. Some of the large metal incense

burners were made during the Sung dynasty, 960 to 1280. In one of the outer courts of the temple visitors are sometimes shown an extraordinarily large slab of jade presented by Emperor Chien Lung in 1736, held in great repute by reason of the local belief that one end is always warm and the other end always cold. During the pilgrim season one is likely to overlook the very interesting objects about the temple because of the greater interest of the mass of humanity which passes before one. Pilgrims from many provinces, but especially from Shantung, then throng the temple by thousands. A lively trade in souvenir toys carried on at this time furnishes a livelihood for the citizens for the remaining eight months of the year.

There are no foreign hotels in Taianfu, but the members of the Methodist mission have made arrangements to entertain small parties of tourists in their homes and make the necessary arrangements for mountain chairs, trips to interesting temples in the vicinity, etc. The price of board in the Taianfu homes is $4 per day. Very little English is spoken by the Chinese here, and visitors are advised to write in advance to the Superintendent of the Taianfu High School, whereupon arrangements will be made to meet the train and provide accommodation and guides.

Chufou.—Ninety miles south of Tsinanfu on the Tientsin-Pukow Railway is Chufou, the place where Confucius lived and is buried. When the railway was being constructed a few years ago, the Duke of Kung, a lineal descendant of Confucius, objected to the defilement of the sacred place by such a barbarous thing as a foreign railway and so was able to keep it out of Chufou, where he is very influential. It is therefore necessary for the visitor to ride five miles in a Chinese cart or wheelbarrow from the railway station. The fact that the Duke is now a wiser man and regrets that the road does not touch his city does not make the ride any shorter.

The principal point of interest at Chufou is the great cemetery, covering about 600 acres and containing the bones of the Confucian clan in all its branches for 2500 years. It lies outside the north gate of the city and is reached by a

road about a mile long leading between rows of magnificent old cedars. From the outer enclosure of this park-like cemetery an avenue of trees leads to an inner enclosure at the south end of the great cemetery containing many monuments commemorating imperial visits to the tomb, some of them dating back to the Sung dynasty, and also halls for worship. Near the center of the enclosure are knolls which cover the remains of Confucius, his only son, and a grandson, the latter being the author of "the Doctrine of the Mean." The tablet marking the resting place of the great sage bears the simple inscription, "Ancient, Most Holy Teacher." Near the tomb is a monument marking the spot where a disciple lived in a hut for six years, mourning the death of his master. All the other disciples mourned for three years.

The great Confucian temple, the finest in China, occupies, with its grounds and outlying buildings, one whole side of the town, about one third of the area. The lofty green tiled roofs are visible for a long distance. The carved stone pillars, a mass of interlaced dragons and tracery, that support the great shrine, the Ta Ch'eng Tien, 'Hall of Perfection,' wherein the statue of Confucius reposes, are one of the marvels of Chinese sculpture. The sacrificial vessels are of priceless porcelain and bronze. The inscriptions are countless, many of the tablets having papers pasted to them intimating that rubbings are not to be taken without due authority. Under the eaves are masses of gay colored wood carving, enclosed in wire netting as a protection against birds and bats, yet the buildings are by no means as clean as they might be. On the varanda of the Ta Ch'eng Tien may be seen the famous sounding stones, the caps of two small pillars that, for some reason of which the secret is lost or well kept, ring with a musical note when struck. The marble stairs and ramps leading to the shrines are master-pieces. Everything, in fact, that devotion and money can supply has been done to make the temple buildings the grandest specimen of Chinese architecture, and, as usual, they stand in a park of splendid trees. The roots of one very ancient cypress are carefully enclosed in a marble parapet. From this ancient stump,

which is said to have been planted by Confucius himself, a tall and vigorous stem, itself some centuries old, projects staight aloft to proclaim that the old root has sap and life in it yet. An extremely interesting and complete collection of ancient musical iustruments is kept in the temple. Estates reckoned at 48,000 *mow*, say 8,000 acres, are devoted to the support of the temple and the supply of the enormous number of pigs, sheep and cattle required for the sacrifices, for symbolism has not taken root here and instead of burning cheap paper images the worshipers of Confucius perform the full sacrificial rites laid down in the books of old. In a word the Prophet is by no means without honor in his own country."* The original temple, built 498 B. C. was a very small and unpretentious building. It has been rebuilt by successive emperors, each one striving to out do his predecessors.

Many things intimately connected with the life of Confucius are to be seen. The well from which he drank and the room in which he taught are carefully preserved. The Duke of Kung a direct descendant of the great sage lives in a large establishment not far from the temple and there are also nearby many mementos of Confucian disciples.

The Chinese inns at Chufou are comparatively well kept and the traveler need suffer no discomforts if he carries bedding for the one night it is necessary to spend there. Visitors are advised to make arrangements for the trip either at Tsinanfu, Taianfu, or Nanking where guides can be secured.

Though this place derives its greatest fame from the fact that it is the burial place of Confucius it should also gain renown from the fact that it is the burial place of Shau-hau, son of the famous third Emperor of China, Hwang-ti. Shau-hau reigned from 2594 to 2511 B. C., a period of 83 years, of which the Chinese legends give little information beyond the fact that the custom of embroidering representations of birds on the uniforms of civil officials and of beasts of prey on those of military officials originated during this period.

Tsowhsien.—Seventeen miles south of Chufou on the

* " A Family Holiday Trip in Lu," by W. J. Clennell.

Tientsin-Pukow railway is Tsowhsien, the birthplace of Mencius, the sage who stands next to Confucius in the estimation of the Chinese and whom many foreigners place first. About midway between Chufou and Tsowhsien are two cemetery plots, five miles apart, the larger and more accessible one containing the grave of Mencius' mother, a woman very famous in Chinese legend. The sage is buried in a more isolated place, too far away for the casual visitor. However, both places may be visited by one willing to make the journey in a wheelbarrow or cart. The grave of Mencius may also be reached from Chufou by traveling about eight miles as it is about midway between Chufou and Tsowhsien,

The chief point of interest in the town is the temple to Mencius, outside the south gate, with memorials of imperial visits second only in importance to those in the Confucian temple at Chufou. On the way to the temple one sees a memorial arch bearing the inscription, "Ancient Site of the Third Change of Residence." This refers to a famous story told of the mother of Mencius. She first lived near a cemetery but found that her son amused himself mimicking the mourners; she then moved near a market place, where the young Mencius imitated the bickerings of the tradesmen. The third removal, commemorated by the arch, was to a site near a school, where the mind of Mencius developed rapidly under the good examples so constantly before him.

Tsowhsien has its duke, a descendant of Mencius. About 1000 families in the town claim to be descendants of the sage, though a large part of the clan migrated to Soochow.

After leaving Tsowhsien, going south, there is little of interest on the route of the Tientsin-Pukow Railway except at a point just north of Hsuchowfu, (417 miles from Tientsin) where it is possible to see the old bed of the Yellow River, recognizable because it lies higher than the surrounding country, though it is now built over with houses and is under cultivation. This trip from Tientsin to Pukow by rail gives an excellent opportunity to observe the shifting character of the Yellow River, which has been called "China's Sorrow," "The Ungovernable" and "The Scourge of the Sons of

Han." The course of the river seen near Hsuchowfu was formed in 1300 and followed it until 1852 when the river, in the course of an unusual flood, broke through its banks and took its present course, 300 miles to the north.

Pukow.—This southern terminus of the Tientsin-Pukow railway is on the northern bank of the Yangtsze, 628 miles from Tientsin. Passengers arriving here are transported across the river to Nanking by railway ferry. Those proceeding to Shanghai are landed near the station of the Shanghai-Nanking railway.

HONGKONG

(and South China)

Cantonese Actor.

GENERAL Information.—Hongkong is a crown colony of Great Britain, ceded by treaty with China January 25, 1841. The principal city is Victoria, on the north shore. Distance from London 10,000 miles, from Shanghai 800 miles. Time, 7 hs. 35 min. in advance of Greenwich. Population: Chinese, nearly 500,000; foreign, 13,000.

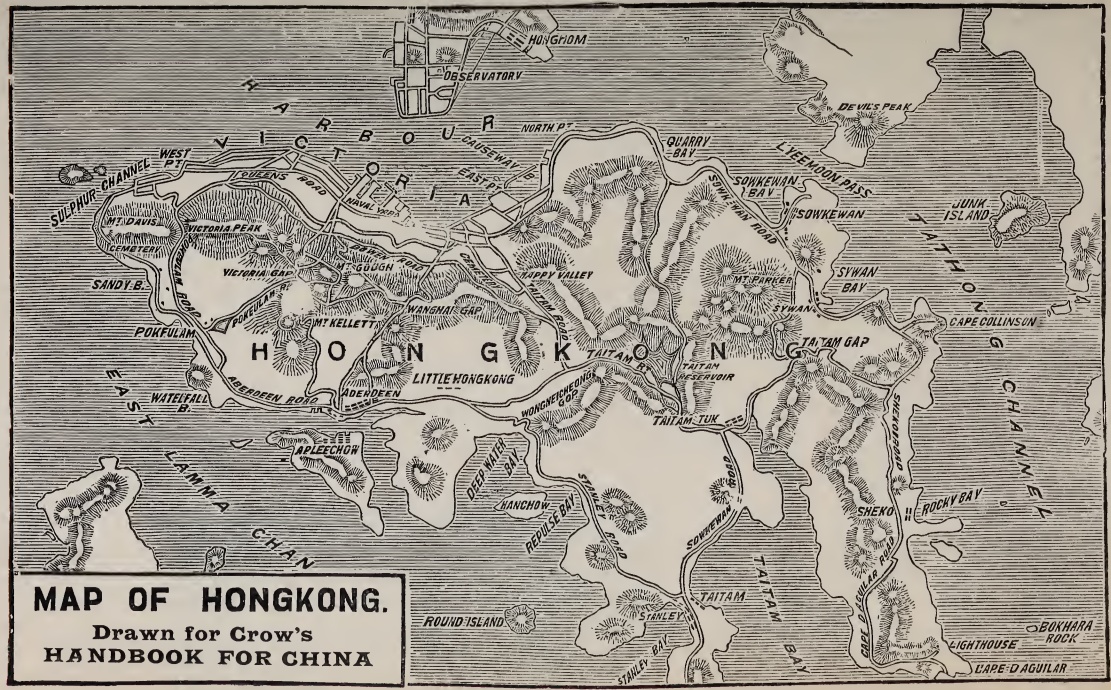
Arrival.—Steamers drop anchor in the harbor, and are met by launches from the various hotels, the charge for landing at Blake Pier being $1 for each person. This includes the transportation of a liberal amount of baggage to the hotel. From Blake Pier, the principal hotels are within easy ricsha distance. There are practically no customs formalities as Hongkong is a free port.

Hotels.—Hongkong, Astor House, Grand, Carleton, King Edward, Peak, Kingsclere (private). If a prolonged stay is intended, arrangements can be made for reduced weekly and monthly rates.

Money.—Hongkong has its own currency, the value of which fluctuates daily with the price of silver. The Hongkong dollar is of about the same value as the Chinese dollar. Chinese coins do not pass as legal tender and the tourist should refuse to accept them.

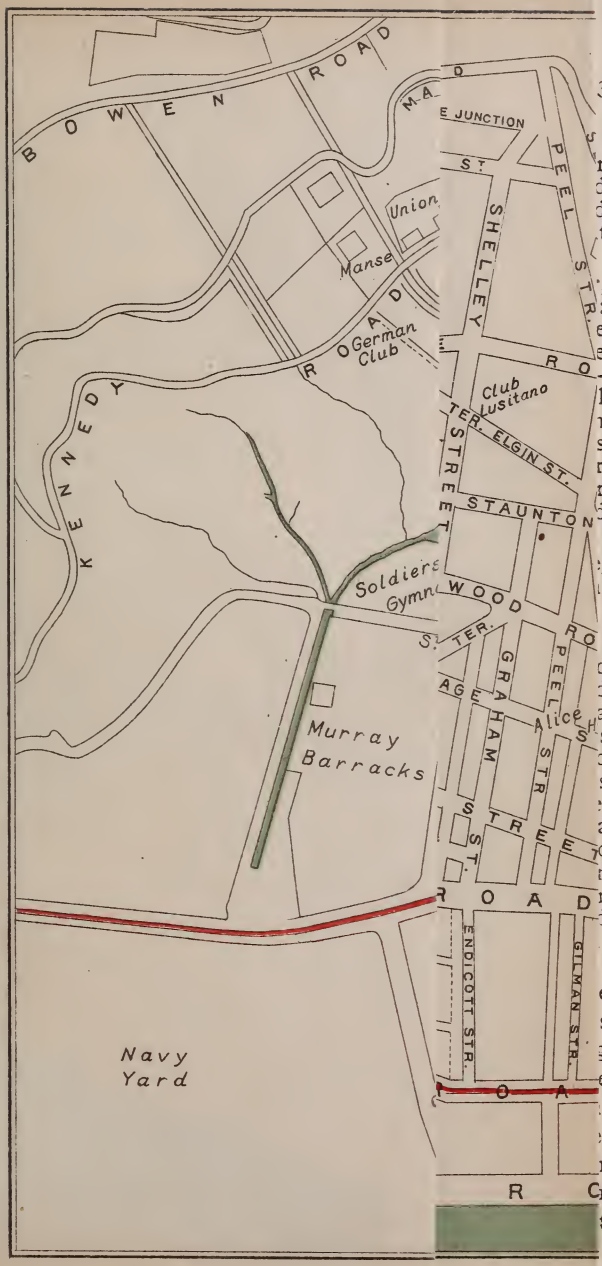
Newspapers.—Daily, Hongkong Daily Press, South China Morning Post, Hongkong Telegraph, China Mail.

Posts and Telegraphs.—The General Post Office is in a handsome building on the water front and extending back to Des Voeux Road. Letter rates to union countries, except China 10 cts. for one ounce, 6 cts. for each additional ounce; to United Kingdom and dependencies and China (except

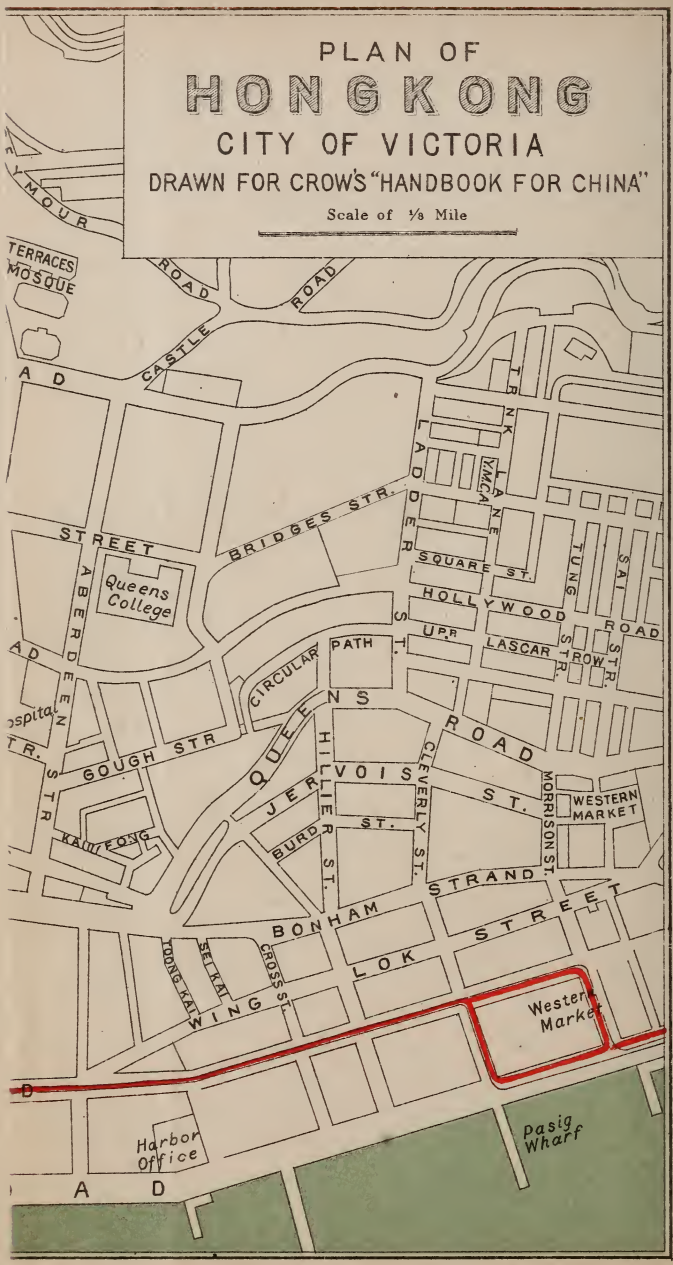


MAP OF HONGKONG.

Drawn for Crow's
HANDBOOK FOR CHINA


BOWEN ROAD
KENNEDY ROAD
Union
Manse
German Club
Soldiers Gymn
Murray Barracks
Navy Yard
E JUNCTION
ST
PEEL STR.
SHELLEY
Club Lusitano
TER. ELGIN ST.
STREET
STAUNTON
WOOD
TER.
GRAHAM
PEEL STR
Alice
STREET
ST.
ROAD
ENDICOTT STR.
GILMAN STR.

PLAN OF
HONGKONG
CITY OF VICTORIA
DRAWN FOR CROW'S "HANDBOOK FOR CHINA"
Scale of 1/8 Mile
BOWEN ROAD
M.A.C.
Peak Tramway
DONNELL ROAD
Pumping Station
ALBANY
PUBLIC GARDENS
Union Ch.
Manse
German Club
St. Josephs Ch.
UPPER ALBERT ROAD
GARDEN ROAD
ALBANY ROAD
GOVERNMENT HOUSE
ALBERT ROAD
KENNEDY ROAD
Tram Station
Soldiers Gymnasium
St. John's Cathedral
BATTERY PATH
Murray Barracks
PARADE GROUND
City Hall
QUEENS ROAD
Cricket Ground
Navy Yard
CHATER ROAD
Queens Statue
Hongkong Club
Queens Statue Wharf
Murray Pier
Star Ferry Pier
Blake Pier
P.&O. Pier
Douglas Pier
Queen's Buildings
Post Office
CONNAUGHT ROAD
DES VŒUX ROAD
WARDLEY STR.
ICE HOUSE ST.
ICE HOUSE LANE
DUDDELL ST.
ZETLAND ST.
Cooks
Hongkong Hotel
PEDDARS STR.
CLOCK
Court House
QUEENS ROAD
WYNDHAM ST.
D'AGUILAR ST.
Magistracy
Pumping Station
ARBUTHNOT ROAD
R.C. Cathedral
St. Joseph's College
Italian Convent
ROBINSON ROAD
MOSQUE JUNCTION
MOSQUE ST.
SHELLEY
PEEL STR.
SEYMOUR ROAD
TERRACES
MOSQUE
CAINE ROAD
CASTLE ROAD
CHANCERY LANE
VICTORIA JAIL
OLD BAILEY
GAOL
CENTR POLICE STAT
PECHILI TER.
Club Lusitano
ELGIN ST.
STAUNTON STREET
HOLLYWOOD ROAD
LYNDHURST TER.
WELLINGTON STREET
STANLEY STREET
POTTINGER STR.
GAGE
GRAHAM ST.
PEEL STR.
Alice Hospital
ABERDEEN STR.
Queens College
BRIDGES STR.
GOUGH STR.
KAU FONG
QUEENS ROAD
JERVOIS ST.
BURD ST.
HILLIER ST.
CIRCULAR PATH
LADDER ST.
SQUARE ST.
TRINK LANE
Y.M.C.A.
TUNG ST.
SAI ST.
UPR LASCAR ROW
ROAD
CLEVERLY ST.
MORRISON ST.
WESTERN MARKET
STRAND
BONHAM STRAND
WING LOK STREET
CROSS ST.
SEI KAI
TOONG KAI
STREET
QUEEN VICTORIA ST.
Central Market
JUBILEE STREET
ENDICOTT STR.
GILMAN STR.
Harbor Office
Western Market
Pasig Wharf
ROAD


PLAN OF
HONGKONG
CITY OF VICTORIA
DRAWN FOR CROW'S "HANDBOOK FOR CHINA"
Scale of 1/8 Mile
TERRACES
MOSQUE
ROAD
CASTLE
ROAD
STREET
BRIDGES STR.
LADDER
TRNK LANE
Y.M.C.A.
SQUARE ST.
TUNG
SAI
HOLLYWOOD
ROAD
UPR
LASCAR
ROW
STR.
STR.
Queens College
ABERDEEN
CIRCULAR
PATH
QUEENS
ROAD
GOUGH STR
JERVOIS
ST.
HILLIER ST.
CLEVERLY ST.
MORRISON ST.
WESTERN MARKET
BURD
ST.
KAU FONG
STRAND
BONHAM
STREET
LOK
TOONG KAI
SEI KAI
CROSS ST.
WING
Western Market
Harbor Office
Pasig Wharf

Canton, 4 cts. for each ounce; to Canton and Macao 2 cts. for each ½ oz. Offices of the Eastern Extension Australia and China Telegraph Co., the Great Northern Telegraph Co. and the Chinese Telegraph Administration are on the water front next to the Hongkong Club.

Transportation.—Chairs, 2 coolies, ½ hour, 25 cts.; hour, 35 cts.; day, 6 a.m. to 5 p.m. $1.50; 4 coolies, hour, 80 cts.: day, $3.50. Ricshas, 1 hour, 20 cents. Because of the large amount of tourist travel to Hongkong, the coolies are accustomed to make exorbitant demands, especially if one displays his ignorance of the rates by paying more than the usual fare. Tramway to the peak, return ticket, 50 cts. Kowloon ferry, 15 cts. During morning and afternoon, the ferry runs every ten minutes; evenings 15 minutes. Sampans, 40 cts. per hour. Motor boats, $2 per hour. Motor cars, $5 to $8 per hour. Motor launches for trips about the island may be had by special arrangement at $3 an hour upwards.

Consulates.—Belgium, Brazil, Chili, Denmark, France, Italy, Japan, Mexico, Netherlands, Portugal, Siam, Spain, Sweden, United States, Norway, Nicaragua, Panama, Peru.

Cook's Office: 16 Des Voeux Road.

Steamer Lines and Fares.—For service to Europe and America, see page 32 the rates for Shanghai, Hongkong and Japan ports being about the same. The Indo-China, China Merchants' and China Navigation Cos.' steamers offer sailings several times weekly to Shanghai and ports in Japan. To Australia: Eastern and Australia, sailings every three weeks to Adelaide. Nippon Yusen Kaisha, monthly to Melbourne. To the Philippines: Indo-China S. N. Co., and the China Navigation Co. offer service to the Philippines amounting to ten sailings monthly. Several lines connect with points in India, the Straits Settlements, Siam etc. A popular circular tour is from Hongkong to Swatow, thence to Amoy and Foochow, returning to Hongkong, with stopovers at all places.

The occasional piratical attacks still made in the waters about the entrance of the West River come as reminders of the almost forgotten fact that Hongkong is one of the Ladrones, or "Thieves" Islands, a name which early Portuguese traders appropriately gave them. But Hongkong itself has long ago outgrown its old name, and as a British crown colony has been transformed in less than 75 years from a pirate-fisherman village with a population of a few thousand to one of the most

important business centers in the Far East, with a port which is second only to that of London in the amount of tonnage entering and leaving its waters. In the troubles which preceded the war with China, the British traders who were driven from Canton by the hostility of the Chinese found refuge in the Portuguese colony of Macao, but as this directed Chinese hostility toward Macao, the British soon left and settled on the island of Hongkong, feeling that they ought not to compromise the safety of the Portuguese settlement by remaining there. For a time the little community lived on board the ships until residences could be established, and there was some moving back and forth between Macao and the island. In 1840 the British expeditionary force arrived and made Hongkong its headquarters. The island has been under the British flag ever since that time. However, in the early days the colony was found to be so unhealthful that the project of abandoning it was seriously discussed. In 1844 the colonial treasurer drew up a report in which he set forth the large number of deaths and gave it as his opinion that "it was a delusion to hope that Hongkong could ever become a commercial emporium like Singapore." These pessimistic views, though they found some adherents, did not prevail, and such was the progress made that about forty years later Sir William des Voeux was able to write: "It may be doubted whether the evidences of material and moral achievement, presented as it were in a focus, make anywhere a more forcible appeal to eye and imagination, and whether any other spot on the earth is thus more likely to excite, or much more fully justifies, pride in the name of Englishman."

Hongkong is today without doubt the most beautiful city in the Far East and one of the foremost commercial centers. It is an important point for the trans-shipment of goods destined for South China, the Philippine Islands, and other near-by points. The harbor, with an area of 15 square miles, is well sheltered, being enclosed on two sides by lofty hills, which rise on the mainland to a height of 3000 feet. However, it is in the typhoon area, and on several occasions

great damage has been done to shipping in port. Many thousands of lives were lost in the typhoon of 1874. Warnings of these disturbances are now sent out, greatly decreasing the danger. The manufacturing interests of the city are yearly growing more important and now include several large sugar refineries, rope and glass factories and cement works Several large dry docks and ship-building works are located. here.

Except for a tradition that after the fall of the Mings some of the courtiers fled to Hongkong and there found safety from the Manchus, the place cannot be said to have any place in history before the British occupation. A similar tradition is connected with Kowloon on the mainland. It is said that in the year 1287 the last Emperor of the Sung dynasty, flying from Kublai Khan, took refuge there in a cave. An inscription above the cave consists of Chinese characters meaning "Sung Emperor's Pavilion."

"On the cession of the territory to Great Britain the natives petitioned the Hongkong Government that the rock might not be blasted or otherwise injured, on account of the tradition connecting it with the Imperial personage above mentioned. In 1898, during the administration of Major-General Wilsone Black, a resolution was passed by the Legislative Council preserving the land on which the rock stands for the benefit of the public in perpetuity."

The island of Hongkong is known to the Chinese as Heung-kong (Fragrant Stream or Good Harbor), but Anglo-Saxons have ever found the nuances of Chinese pronunciation difficult and the blunter official name has come into common usage. The island is 11 miles long, from 2 to 5 miles wide with a circumference of 25 miles and an area of 30 square miles. The channel which separates the island from the mainland is one mile wide between Victoria and Kowloon, narrowing to 1/4 mile at Lyemun Pass.

The island is covered with rugged hills and small valleys through which flow a few rocky streams. A fine military road winds around the greater part of the island, following close on the beach, or climbing the sides of the steep hills

which fringe the shore. A motor car trip over this road is charming. Many other winding roads which would do credit to any city in the world have been built reaching the top of the Peak. Most of them are beautifully shaded and afford excellent opportunities for fine walks. A form of exercise very popular in Hongkong is to ride to the top of the hill on chairs or in the tram and walk back to the city. The return trip can be made in from one-half to an hour by a good walker. The cable tramway leading to the top is a very interesting piece of engineering and no visit to Hongkong is complete without a trip over the line. Picnic excursions on launches to the many small harbors and beaches about the island are popular.

The colony, Britain's first outpost on the China coast, was established in 1841 when the island of Hongkong was ceded by the treaty of Nanking. Two years later it was made a crown colony and has since enjoyed steady growth and almost uninterrupted prosperity. The colony was increased in 1860 by the acquisition of the Kowloon peninsula, just across the harbor from Hongkong, and an additional piece of territory was acquired by lease in 1898, the whole territory now amounting to 400 square miles.

The Colony is administered by a Governor, who is aided by an Executive Council of seven members, two of whom are unofficial. The Legislative Council is composed of the Colonial Secretary, the Commander of the Troops, the Treasurer, the Attorney-General, Director of Public Works, Captain Superintendent of Police, Secretary for Chinese Affairs, four British and two Chinese unofficial members. The port remained free until 1909, except for opium, but since that time duties on spirits and wines have been added. Travelers' personal baggage is rarely examined.

The winter months of November to February offer the best season in which to visit Hongkong, when the climate will be found very pleasant and cool. March, April and May are usually very damp and rainy and during the summer tropical weather prevails, with practically no cool days to relieve the monotonous heat.

Outside of official documents one rarely hears the name Victoria, the city being commonly given the name of the island. The city is in a graceful curve five miles long around the shores of the bay on the north of the island. The business houses of the foreground and the residences in the rear stretch back in a succession of tiers which reach several hundred feet up the side of the peak. The background of this impressive picture, as viewed from the harbor, is the Peak, 1823 feet high. In the effort to escape the enervating damp heat of the summer, many houses have been built on the Peak, most of them being perched on narrow ledges quarried out of the side of the hill and reached by a precipitous flight of steps. The city has a population of over 450,000. Exclusive of the army and navy, the foreign white population numbers a litte more than 6,000. The general landing stage for passengers is at Blake Pier, which is only a few minutes' walk from the center of the city. Part of the water-front street is known officially as Connaught Road, but the name Praya is usually given to the entire stretch of street. Parallel with this road runs Des Voeux Road and above that Queen's Road. The latter was formerly just above high-water mark and the ground now between it and the shore has been reclaimed. The principal business houses are found on these three streets. Close to the business streets are located the Chinese residences. They are not packed together on narrow streets as in the cities of China proper, for the streets of Hongkong are fairly wide. Instead, the residences are high tenement-like structures, containing many small rooms and a population almost as dense as in the crowded cities of the mainland. These rather squalid buildings afford an interesting contrast to the fine residences of the foreigners, on the Peak.

"There are grander sights to be seen in the world, but few more picturesque and graceful than that of Hongkong, the entrance to the harbor and the panoramic view from the mountain. Coming from east or west, you pass by islands, or rather rocks, which are grey and naked, and glitter in the sunshine. It is a desolate region; not a vestige of vegetation

not a trace of human life. The Portuguese have named this group of islands the Ladrones—a name which they well merit; for they have been for centuries, and still are, the resort of pirates and robbers. Gliding between them, the vessel approaches to a point from which Hongkong is seen, at no great distance; a greyish mass standing out in relief, though the neighboring land can yet scarcely be distinguished. Little by little objects can be discerned; masses of verdure here and there on the peaks; a pane of glass glittering on the summit of a pavilion amongst the trees. Suddenly the vessel makes a curve, and the narrow channel discloses a fleet of ships, junks and sampans; the extended curve of quays; the regular line of buildings, and above them, rising on a succession of hill slopes, the villas in tiers along the zigzags of the mountain roads."*

As the principal tourist point on the China coast, Hongkong abounds in curio shops stocked with Chinese, Indian and Japanese goods. Most of the Chinese articles come from Canton and Swatow, the distinctive local products being Canton furniture and Swatow lace. The large porcelain shops, while offering nothing extraordinary, are well stocked. Several of them have their goods marked in plain prices, with labels giving descriptions of the pieces, a practice which does not prevail in any other part of China.

Every visitor to Hongkong takes a trip to the Flagstaff, to see the fine panorama which stretches out on all sides. At one's feet lies the city outlined against the busy harbor, where large steamers look like sampans. Eighty miles to the north, if the day is clear, may be seen a grey speck, which is Canton, the largest city in China. Nearer at hand on the island are Pokfolum reservoir, the village of Aberdeen to the south, and Mountain Lodge, the summer residence of the governor of the colony.

The interesting Botanical Gardens occupy a tract of eight acres and are worth a visit. They can be reached by chair in ten minutes from the principal hotels. Some of the finest

* "The Colonization of Indo-China," by J. Chailley-Bert.

scenery on the island can be seen on a chair ride to the Tytam reservoir, about five miles distant from the city. The route should lead by way of Bowen Road and over the Wong Nei Cheong Gap. An interesting ricsha ride may be taken over Jubilee Road to the fishing village of Aberdeen. It is at this point that the Dragon boat races of Hongkong are held annually. At Pokfolum is the important publishing plant of the French mission. It comprises a complete type-casting plant, where types of all the Oriental languages are cast, said to be the most complete collection of types of this kind in existence. The first dictionary of the Tibetan language was published here. This is also the location of the mission's sanatorium, which stands on a large well-wooded tract. In the vicinity are a number of pretentious Chinese graves belonging to wealthy native families.

The principal educational institution of the colony is Hongkong University, established largely through the liberality of British, Chinese and Parsee gentlemen living in Hongkong. The foundation stone was laid March 16, 1910. The handsome building, occupying a site about halfway up the side of the Peak, is a prominent landmark from the harbor.

Mission work began in Hongkong practically from the date of the establishment of the colony, for mission institutions which had previously found in Macao refuge from Chinese opposition moved over to Hongkong with the British occupation. St. John's Cathedral (Anglican) was erected in 1842. Its architectural pretensions are not great but the interior woodwork shows fine Chinese carving. Other local religious buildings are St. Peter's (for sailors); St. Stephen's (for Chinese), Union Church, Wesleyan Chapel, Roman Catholic Cathedral, St. Joseph's Church, St. Francis' Church and Church of the Sacred Heart. There are a Jewish synagogue, two Mohammedan mosques and one Sikh temple. A number of Protestant mission chapels are maintained in various parts of the city. St. Joseph's College is a school for boys managed by the Christian Brothers (Roman Catholic). The Italian Convent educates girls and brings up orphans. The Asile de

la Sainte Enfance, conducted by French sisters, takes care of many Chinese foundlings. Prominent among the many other missionary institutions are: the Diocesan Home and Orphanage, the Berlin Foundling Hospital, the Baxtor Vernacular School, the Victoria Female Home and Orphanage and St. Paul's College. Roman Catholic, Protestant, Jewish, Parsee and Mohammedan Cemeteries occupy sites in Wong-nai Chung Valley.

Ferries which leave every ten and fifteen minutes convey passengers from Hongkong across the harbor to Kowloon. The city of Kowloon is on the east of the peninsula, a half hour's ricsha ride from the ferry landing. It is a walled city of small importance, but will give the hurried visitor a good idea of the character of purely Chinese cities, if he has not time to visit Canton or other larger and more interesting places.

The Canton-Kowloon Railway affords the quickest route between Hongkong and Canton, though travelers usually arrange to travel one way by steamer and the other by rail, as both routes are beautiful and interesting. The Kowloon terminus of the road is close to the ferry landing, but the Canton station is 2½ miles from the foreign settlement of Shameen. However, it is connected by a good macadam road, with ricshas always available. The British section of this road, 22 miles, extending from Kowloon to Lowu, on the Chinese frontier, is one of the most expensive pieces of road in the world, costing about £50,000 per mile. The most difficult engineering feat was the tunneling of Beacon Hill for a distance of 7200 feet. The Chinese section, which connects with the British, is 89 miles long, giving the whole road a length of 777 miles. The road will ultimately be the southern terminus of the Canton-Hankow Railway, which will place Canton and Hongkong in almost direct rail communication with Paris.

Canton.—Eighty miles from Hongkong, at the apex of the delta of the Pearl river, is Canton, the commercial metropolis of South China, the most advanced, the largest, and the most turbulent city in the country. Steamer fare from Hongkong,

$3.50 to $5. Post offices: British, French, and Japanese. Population, 2,000,000. There are several foreign style hotels.

Old as Canton is in comparison with the most ancient cities of Europe, it belongs to a much later date in Chinese history than that of the older cities of the north. It was a few centuries before the Christian Era when the immigrants from the basin of the Yellow River in the north reached Canton as the most southern representatives of the rapidly expanding Chinese people. According to local tradition, at about the same time five fairy men arrived from the north on the backs of goats, each bearing a stalk of grain and a message bidding the people in Canton to live in peace and prosperity—advice which they have only half followed, for while the city has usually been prosperous it has seldom been peaceful. The fairies disappeared. The goats turned to stone and can still be seen by the skeptical. From this circumstance Canton is known as "The City of Rams."

It is from Canton that practically all the Chinese in America come, and they with their neighbors of Fukien settled in Hawaii, Philippines, and overran Java, Siam and the other places of the Far East. Many of these emigrants returned to their loved birthplace after amassing fortunes abroad, bringing with them advanced ideas of government. Those who did not return kept in touch with relatives at home through letters and remittances, giving all Cantonese a broader view of the world than that possessed by their more secluded countrymen. Far removed from the power of Peking the Cantonese never held the authority of the Imperial government in very high regard. Songs reviling the Manchu government were sold or sung openly on the streets of Canton when similar action was met with dire punishment in other Chinese cities.

The Chinese have a saying, "Everything new originates in Canton," and this is especially true of things political. It was in this southern city that the plots which resulted in the Republican revolution were hatched, and during that brief but dramatic struggle the principal parts were played by Cantonese. For many years before this, the

quick-witted Cantonese had taken high honors at the official examinations, much to the displeasure of the ruling Manchus, who saw in every one of them a potential enemy to the monarchy. Many of the best known men in China are Cantonese.

Halfway from Hongkong to Canton, the comfortable passenger steamers which make the trip daily pass through Bocca Tigris (Tiger's Mouth), the name given by early Portuguese traders to the narrow point in the estuary. A little farther on is Whampoa, where the famous clipper tea ships of half a century ago dropped anchor while loading to start on their race with the first tea of the season to the Boston, Salem and Liverpool markets.

For many centuries Canton was surrounded by a wall almost six miles in circumference and the streets were world-famous for their narrowness. Now, however, the wall has been torn down, the moat filled up and the city possesses many miles of well paved streets 80 to 150 feet wide and the motor car long since ceased to be a novelty. An electric tramway which will connect the principal parts of the city is under way. Banked for miles along the river are thousands of Chinese water craft on which live a population of several hundred thousands. Tens of thousands are born live and die on these boats, forming a community complete in itself, containing beggars, priests, workmen and thousands of families whose ancestors were also members of the boating population of Canton in former days. The occasional typhoons create havoc on the river and cause great loss of life among this population. House boats, furnished with modern furniture, lighted with electricity and run by steam, are among the modern facilities for traveling on the river.

The Portuguese first came to Canton in 1511, but the foreign trade of the city far antedates their visit. The tall minaret known as the Plain Pagoda, is a Moslem mosque built by Arabian voyagers and traders more than a thousand years ago that they might have a place of worship on their occasional visits to Canton. The Arabian trade with China

ended many centuries ago, but the Moslem religion remains.

Early British traders came to Canton about 100 years after the Portuguese and for many years carried on trade with the natives, all of the dealings being through the famous Chinese merchant's guild known as the Co-hong of Canton. Sailing vessels came from Liverpool, Salem, Boston and New York and returned laden with silks and tea. The American vessels left the Atlantic coast laden with cotton prints and other cheap goods. They sailed through the Straits of Magellan and on the west coast of Canada traded their cargo to Indians for furs or in Hawaii bartered with the natives for sandalwood. These articles, highly prized by the Chinese, were exchanged at Canton for tea and silk. The sailing vessel might return home in two years and if the voyage was fortunate, the owner would make a fortune from one trip.

Until the Treaty of Nanking was signed (1841) all foreign trade was confined to Canton and both the Chinese and the foreign merchants who engaged in it made enormous profits. With the opening of other ports, and especially with the development of Hongkong as a British colony, Canton has lost its old dominant position, but still remains a very important center of Chinese trade. A railway has been completed from Canton to Kowloon, and one of the next links to be added to the railway system of China will be the line between Canton and Hankow. When it is completed Canton will secure a great part of the traffic which now goes north from Hongkong by way of the coast steamers.

When the foreign residents of Canton returned after the war with Great Britain, in 1841, they found their residences and factories in ruins and Shameen was granted to them as a place of residence. It was then only a sandy mud flat, but has since been converted into a handsome foreign-residence section, separated from the western suburb of Canton by a canal. It is here that the foreigners live and the traveler will find accommodations at the Victoria Hotel. One-third of the island is French and two-thirds British. It has been planted with trees and is one of the pleasantest places of residence

in tropical China. Zest rather than danger is added to residence there by reason of the occasional disturbances in Canton, and the presence of pirates in the canals of the delta.

Several hundred temples in addition to pavilions, ancestral halls and other show places are located in Canton. The most famous of Canton temples no longer exists for its hundreds of priests have been driven out and it is now the home of the Non Wo Middle School, whose students have distinguished themselves in athletics. Among the places well worth visiting are: The Flowery Pagoda, Five Storey Pagoda, Temple of Five Genii and the Calamity Bell which never sounds except to herald calamity to the city, Smooth Pagoda, Mohammedan Mosque, Temple of the Three Great Buddhas, Temple of Horrors, Temple of Honan, Chan's Temple, Provincial Mint, Kwangtung Arsenal at Shektseng, the Provincial Assembly Building, Christian College, the Flower Gardens in Fati, the Old Viceroys Yamen, and First Middle School Grounds.

Canton is the home of many Chinese industries, and the Cantonese workmen are as famous for their skill as are the Cantonese literati for their learning. The finest blackwood furniture in China is made in Canton, while their tortoise shell,lacquer, stoneware, fans and pottery enjoy a world-wide reputation. No trip to Canton is complete without a visit to the street where the workmen inlay kingfishers' feathers and silver, and to the Chy Loong ginger works, where candied ginger was put up for our grandfathers.

Among the unique industries of Canton are silk weaving in its most intricate forms, crystal eye-glass making, glazing cloth with half ton stone without heat, tobacco pressing and cutting, ivory carving, bone cutting and carving, blackwood or ebony work, grass matting weaving, lacquer work, mother-of-pearl work, inlaid ware, groundnut oil presses, primitive dye works, manufacture of pewter ware, incense sticks, and glass blowing. Some of the streets of Canton are too narrow for ricshas, and guides with sedan chairs await visitors in the shady streets of Shameen. The guide's wage is a dollar a day; the chairs, with four bearers, cost $3.00 to $4.00 a day

or $1.50 to $2.00 for half day. Another dollar will usually be expended in tips.

There are several interesting places near Canton, which can be reached from Shameen. Fati, opposite Canton, is famous for its gardens, while a trip to White Cloud Mountain will be found very enjoyable.

Among the most important missionary enterprises in the city is Canton Christian College, supported by the American Union Missions. Religious services in English are held at the Chapel (Anglican) in Shameen and at Canton Hospital. The Roman Catholic Cathedral is located in the Chinese City and the Chapel in Shameen. The American Presbyterian and Baptist Churches maintain many missionary enterprises in Canton, including theological seminaries, girls' and boys' schools, etc. The Baptist Publication Society's printing office is located in Tungshan, east of the city.

Kwangtung Province.—The area of Kwangtung Province is 100,000 square miles and its population is 31 millions. It lies almost wholly in the tropics and the area, well divided between mountain and plain, is watered by four large rivers. The principal products are silk, sugar, indigo, rice, tea, tobacco, salt, oil, fish and live stock. The graceful banyan tree is found in all parts of the province except the coast. There are banana plantations along the East River, while olives, lichees, pumeloes, oranges and other fruits are also grown and find their way to the Yangtsze Valley markets. Camphor trees are abundant at Sunning and there are dense palm groves in the Sunwi district. The palms are cultivated for fans, of which millions are exported annually. Though the province is densely populated, tigers and leopards are still numerous and have been seen within twenty miles of Canton. The coast line of the province is nearly 800 miles long, and the deforested hills which mark a great part of it are barren and desolate. The view from the sea gives no hint of the existence of the rich agricultural districts of the interior.

Because of its excellent harbors and its nearness to old trade routes, it became the center for an extensive foreign

trade in ancient times, being in touch with the Arabs and the Roman Empire for many centuries before the development of modern foreign trade began. More recently it was the scene of the pioneer work of foreign merchants and missionaries, holding first place as a mercantile and missionary center until superseded by the development of the Yantsze Valley. From this province come the ablest and most enterprising of merchants to be found in all the ports of China. The "Canton Guilds" and the "Swatow Guilds" are powerful in the trading communities of the country, being found in force in Shanghai, Tientsin, Hankow and other large commercial centers. The province contains a large population of Hakkas, whom the Cantonese insist on regarding as aliens. For the most part the Hakkas occupy scattered villages and hamlets in the mountains. They are a vigorous people, mainly agricultural, and are probably better educated than those who live in the crowded plains. Kwangtung province has furnished most of the emigrants to Singapore and other parts of the Straits Settlements, America, Australia and South Africa. Remittances of millions of dollars annually from these emigrants help to relieve the poverty of this overcrowded province. Some of the wealthiest men in the province are returned emigrants who amassed fortunes abroad. Piracy has always prevailed near Canton, where the delta of the West river with its numerous estuaries and coves affords ideal hiding places for the pirates.

One little known part of the province is the island of Hainan. The central and southern portions of this island are covered with densely wooded hills inhabited by aborigines. There are many valuable and undeveloped forests of hardwood including rosewood and mahogany. The natives cut nothing but aromatic woods which are sold in all parts of China for use as beads, etc. There are great opportunities for development here, but efforts in that direction have been retarded by the climate of the place, its lack of communications, etc. Tropical plants from Singapore have been grown there with success and it is believed that rubber and camphor would thrive.

Macao.—Distant 35 miles from Hongkong is Macao, equally interesting for its history, for the natural beauty of its location and for the quaint mixture of the Orient with mediaeval Europe, as seen in its buildings. The steamer trip is made in three hours from Hongkong and should not be omitted from any tour to southern China.

Macao is the oldest outpost of Europe in its intercourse with China. The Portuguese established themselves here in 1557, and by a fortunate circumstance gained the good will of the Chinese authorities. The coast was menaced by a strong band of pirates, with whom the Chinese officials were unable to deal, and the Portuguese colonists were asked to help. They helped with such success that the pirates were driven away, and out of gratitude the Chinese asked the colonists to settle on the narrow end of the peninsula, which has since been their home. The land was held at a nominal rental from the Emperor of China of 500 taels a year, but in 1848 Governor Ferreira do Amaral took advantage of other difficulties which engaged the attention of China to refuse further payments and drove out the Chinese customs house, together with every vestige of Chinese authority. It was probably because of this that he was treacherously murdered in August, 1849, and his head taken to Canton. The complete sovereignty of Portugal over the place was not fully recognized by China until 1887, when a new treaty was signed.

For several centuries Macao was the principal trading point between China and the west, especially in the eighteenth century. The cession of Hongkong to Great Britain created a dangerous competitor and since then Macao has steadily declined as a commercial center. Hongkong was made a free port and when the authorities of Macao attempted by reducing the customs dues, to regain the trade they had lost it was found the change had come too late. Its harbor has silted up and it has no important trade at present. Many of the Macanese have removed to Hongkong, and Macao is now chiefly a pleasure resort for South China. Some fine old European furniture remains in many of the older houses of

Macao and one is occasionally able to pick up a good piece in the second-hand shops. It is known as "the Monte Carlo of the Far East" and the whole purpose of the government of the place seems to be to derive revenue from gambling, opium and lotteries, which have been driven out of Chinese cities. The *Fan Tan* houses of Macao are famous along the whole China coast and one of the principal industries of the place is derived from the sale of lottery tickets. But despite its vice, Macao is as quiet and has an appearance as puritanical as that of a New England village.

The area of Macao is eleven square miles, and with its dependencies it has a population of 78,000. Of the original 1000 Portuguese families which settled in the place, little remains but the Portuguese names, for long intermarriage with the Chinese has resulted in the domination of Chinese blood. Of the present population, the Portuguese of pure blood are confined almost exclusively to the government officials, police and soldiers, a total of probably less than 100. The troopers from Goa, in their Indian costume, add color to the street scenes of the place.

The blue, pink, yellow and brown buildings of Macao rise on a hillside overlooking a beautiful crescent-shaped bay, the appearance of the city being quite unlike that of any other city in the Orient The buildings are neither Chinese nor foreign, but a strange combination of the two, clearly showing the survival of mediæval Portuguese influence. Standing out high against the sky line is the fine facade of the San Paulo cathedral, built in 1594 by the Jesuits, and destroyed by fire in 1835. The Praia Grande, one of the famous streets of the Orient, fronts the sea for a mile and a half, the entire length being faced by an embankment of stone. The harbor is picturesque but useless, for it is so shallow that only small Chinese junks can anchor there. The small flat-bottomed steamers from Hongkong and Canton use the inner harbor, lying between the peninsula and the island of Lappa. An excellent view of the entire city and the surrounding territory can be had from the residence of the bishop, the blue building at the top of the hill, near the Boa Vista Hotel. The

parapets around the residence and the little chapel are always open to visitors.

The incorporated name of the city is "City of the Name of God, Most Loyal of the Colonies," a name accorded it in 1642. It has always lived up to the latter part of its name, and its history contains many passages telling how the brave Macanese held the place against attacks of Dutch and Chinese.

Camoens, the great Portuguese poet, lived in Macao as a political exile and wrote some of his greatest poems here. The grotto in which he worked is always open to visitors. It is situated in the Casa garden, recently purchased by the Portuguese government and improved by ornamental walks and the planting of trees until it is one of the prettiest spots in the Orient. The grotto, near the center of the garden, is formed by several huge boulders, and the bust of the poet now stands on the spot where he sat when writing the latter part of his epic poem "The Lusiad."

Near the entrance to the garden is the English church and in the old Protestant cemetery at the back lie buried many who were prominent in the early history of foreign intercourse with China. Among the graves are those of Rev. Robert Morrison, the pioneer missionary who made the first translation of the Bible into Chinese; George Chinnery, the painter; Sir Philip le Fleming Senhouse, the British Admiral; and Lord Henry Churchill, captain of "The Druid." Many of the gravestones bear the names of American seamen from Salem and Boston, mementos of the time when Massachusetts skippers and representatives of the East India Company were keen rivals for the tea trade of South China.

In spite of the fact that it is no longer a city of any commercial importance, Macao retains a few factories and carries on a small trade in tea, silk, tobacco, and firecrackers. A small village near the city is devoted to the making of firecrackers for sale in the United States.

The West River.—Until so recent a date as 1897, West River, the principal waterway of South China, was closed to all navigation by foreigners, and the rich territory through

which it flows was sealed to the outside world. But in that year the river was opened to foreign trade and since then it has formed one of the most interesting parts of the itineraries of many travelers.

The river rises in the hills of Yunnan and flows into the sea a short distance from Macao, the length of the stream being about 1000 miles. A trip on one of the stern-wheel steamers which ply from Hongkong will take the traveler into the heart of China, where he will have an opportunity to see Chinese life as it exists where the natives have not been brought into contact with foreigners.

The river at the point where it flows into the sea is divided into a delta of countless streams and a trip of sixty miles or more through narrow creeks surrounded on all sides by cultivated rice fields is necessary before the West River proper is reached. The principal towns passed on the trip to Wuchow-fu are Kum-chuck, Tak-hing and Samshui. The following outline of a West River trip is suggested by the Hongkong office of Messrs. Thos. Cook & Son:

The steamer leaves Hongkong on the evening of the first day. On the second day, in the morning, it arrives at Samshui and remains there until 4:30 p. m., giving passengers time to see the ancient walled city of Samshui, etc. On the third day it arrives at Wuchow-fu between noon and 4 p.m. The boat remains at Wuchow-fu the fourth day, giving plenty of time to see the temples and the very interesting town. Sailing at 4 p.m. the boat arrives at Samshui early on the fifth day, and here passengers who are in a hurry can catch a train reaching Canton by noon, spending the afternoon in Canton and reaching Hongkong by midnight of the fifth day.

Amoy.—Three hundred miles north of Hongkong at the mouth of the Pei Chi, or Dragon river, is the island of Haimon, on which the city of Amoy is located. The city was opened to foreign trade in 1842. Hotels: Sea View, New Amoy Hotel. British, French, and Japanese post offices.

"Perhaps no place along this entire coast has had a more interesting and exciting story to tell than this same small

island, scarcely eight miles across. Many are the stirring events which have taken place here and in the neighborhood. For hundreds of years it was the rendezvous of bold buccaneers and unscrupulous adventurers, who, ravishing and plundering its inhabitants without mercy, made off with the spoils only to return another day to renew their wild depredations more violently than before. It has been the theater of many a fierce struggle, and the strong strategical position, or gateway to all the vast territory beyond (even Formosa itself,) coveted alike by the Manchus, the Long-haired Rebels, the Dutch and the Japanese." *

The Portuguese settled here in 1544, about the time they were driven from Ningpo by the Chinese government, but as in Ningpo, trouble arose between the foreigners aud the Chinese government and the foreigners were expelled and their vessels burned. A hundred years later the famous Koxinga held the place against the Manchus and even changed its name to Subengsu, which means "the island that remembers the Mings." "He collected a band of followers several thousand strong, and set up his standards (1647) on the island of Kolongsu, an island just opposite Amoy. He had, it is said, a fleet of 8000 war junks, 240,000 fighting men, 8000 ironsides; and with all the pirates that infested the coast of southern China under his command he claimed to have a combined force of 800,000 men. In training his men, we are told, he used a stone lion weighing over 600 pounds to test the strength of his soldiers. Those who were strong enough to lift this stone and walk off with it were selected for his own body-guard named the 'Tiger Guards.' They wore iron masks and iron aprons; they carried bows and arrows painted in red and green stripes, matching with long-handled swords used for killing horses; and they were stationed in the van that they might maim the horses' legs. They were his most reliable troops and were called 'Ironsides.'"*

At length, in 1680, after the death of Koxinga, the

* "In and About Amoy," by Rev. Philip Wilson Pitcher.

Manchus succeeded in establishing their authority in Amoy, long after they had subdued the remainder of the country.

The city was built probably during the Ming dynasty and now has a population of about 400,000, with 100,000 additional living in the other villages of the island. The city, surrounded by a wall, is divided by a high rocky ridge. surmounted by fortified walls. The bay with its numerous islands crowned by pagodas and temples presents a beautiful scene. The foreign settlement is on Kolongsu, opposite the city, and is one of the prettiest in all China. During the autumn and winter (October to February) the climate here is delightful. It lies in the typhoon area, but Formosa acts as a protecting barrier against the worst fury of the typhoons.

One of the famous sights of China is a stone bridge 20 miles up the river from Amoy. The bridge, 1100 feet long, is constructed of giant spans of granite, some of them being 113 feet long, 6 feet wide and 5 feet thick, weighing 200 tons. Local history affords no clue as to how these giant slabs were put into place, nor does any one know where they were brought from. A huge rocking stone back of the Chinese city has been locally famous for centuries.

In addition to the Roman Catholics, three protestant organizations, the Presbyterian Church of England, the London Missionary Society and Reformed church in America, maintain chapels, hospitals and schools in Amoy.

Long before Amoy attained any importance, another city called Zayton flourished in this neighborhood. Opinion differs as to whether it was Chuan-Chow-fu, or Haiting of the present day, but there is no doubt about its being one of the greatest commercial centers of the world, carrying on a huge trade with India. It was from this ancient city that the word *satin* originated.

Foochow.—Foochow, the capital of Fukien province, is located on the north side of the Min river, 34 miles from the sea and 455 miles from Hongkong, or halfway between Shanghai and Hongkong. Population 650 000. Chinese, British and Japanese post offices.

The walled city is about two miles from the river bank but a crowded suburb fills up the space between with a numerous population. The walls, with a circuit of seven miles, are built around three tree-covered hills (Wushihshan, Yushan and Tingshan) which give the city a picturesque appearance. Foochow is known as "The Banyan City" and this magnificent shade tree is found at its best in Fukien Province.

The scenery approaching Foochow from the sea and about the city is magnificent. Vessels from the sea leave the wide shallow stream for the narrower Kimpai Pass, 1/2 mile across and enclosed in bold rock walls. The pass of Mingan is even narrower, enclosed by towering terraced cliffs which have been compared to those of the Rhine. "All around were monuments of the past. At the entrance stood a tower on the crest behind Sharp Peak; it was erected by a wife to welcome back her husband from a voyage, but when he saw the strange mark he concluded he had mistaken the estuary, and sailed away never to return. Here was a post to commemorate a wreck, here an old beacon superseded by electric telegraphy; yonder were forts to guard the passes. Here was one of a pair of mandarin's feet in the live rock. Sacrilegious quarrymen were not debarred from carving away its fellow by the blood which followed the strokes of the chisel, but detached it and took it up to build a bridge, where it assumed the offensive and kicked the masons into the river; so the hint was taken and the foot was allowed to follow them; this one remains here to prove the story." Foreign vessels, owing to the shallow draught of the river, anchor at Pagoda Island fifteen miles away. In the war with France, the French fleet steamed into the gulf and destroyed the arsenal. As a means of preventing another attack of that kind, barges loaded with stone were sunk in the channel, adding more difficulties to the navigation of the stream.

Opposite the town, on Nantai island is a stone bridge, 435 yards in length. It was built in 1324 under authority of the Emperor, by a monk much more enterprising than any of those of the present day.

Foreign attention was first attracted to Foochow by the

famous Bohea tea grown in the Bohea hills in the extreme north of the province. There was formerly a large trade in this tea, but there is no longer much demand for it, the trade with England having been supplanted by Ceylon teas. Foochow people excel in lacquer work, the finest being made by the She Shao-an family which has followed the trade for many generations. In the exhibits of lacquerware at the St. Louis Exposition, the first prize went to Foochow. The manufacture of silver jewelry in which kingfishers' feathers are inlaid is one of the most interesting to visitors. Silk and woolen stuffs and household furniture are also manufactured and camphor and oranges exported.

Two well-preserved pagodas are among the interesting local sights. The Black Pagoda was built in 780 to commemorate the birthday of an Emperor and 100 years later the White Pagoda was built as an act of filial piety. It is of seven stories and 261 feet high. The Foochow hot springs in the eastern part of the city are quite famous among the Chinese and are credited with great curative powers.

The name Foochow first appears in Chinese history during the Tang dynasty. When that dynasty fell it became an independent state under the rule of the King of Min, but a century later was reunited under the Sung dynasty. If the visitor is fortunate he may able to see some of the dog-worshiping aborigines who live in the hills near by. Their race is unmixed with Chinese and they worship a dog as their great ancestor.

The Min river is navigable for almost 300 miles from Foochow and the scenery along its course is splendid, probably the finest in all of China.

The Min Monastery, Moon Temple and Kushan Monastery, on hills near Foochow, all have beautiful sites and are fine specimens of Chinese architecture. Kuliang, a mountain resort 2900 feet high, nine miles to the east of Foochow, is popular with local foreign residents in the summer months. It is also frequented by foreigners from Amoy, making a total summer population of more than 300. It can be reached by a four-hours' chair trip.

American missionary work is important at Foochow, among the prominent enterprises being a Union Medical School for men, supported by three missions. The American Board and the American Methodist Episcopal board maintain colleges, hospitals, orphanages, etc. A Roman Catholic foundling asylum is under the direction of the Spanish Dominican Sisters.

Fukien Province.—The province of Fukien is one of the smallest and most densely populated, containing an area of 46,320 square miles and a population of 22 millions. The province is an almost unbroken stretch of hills and forests, the only plains being small and near the coast. "It is on the higher slopes of these mountains that most of the tea which finds its way to the marts of England and America is grown. The famous Bohea hills are at the extreme north of Fukien." In addition to tea growing the chief industries are paper making and cloth weaving. The timber supply of the province has been greatly diminished. The export of timber in 1846 was estimated at £2,000,000 but in recent years the entire trade was but little more than one tenth of that amount. The chief timber supplies at present come from the headwaters of the Min. The mountainous character of the country makes transportation difficult and the roads consist chiefly of rough blocks of granite which follow the easiest routes through a country where a dead level is unknown. The need for transportation is inadequately supplied by the streams, all crowded with boats. The southern half of Fukien is undeveloped and is little known to foreigners. It is broken and mountainous, sparsely populated and densely wooded. The province was one of the first to gain by the development of foreign trade owing to the large demand for Fukien tea, but with the development of Ceylon and India teas, this trade has fallen off. The partial failure of this industry and the natural difficulties encountered in gaining a livelihood in such a picturesque and mountainous country has caused a large immigration from the province, second only to that of Kwangtung. All of the Chinese in the Philippine Islands come from Amoy, and are known by the Filipinos as "Amoy-

istas." In ancient times Fukien, like other parts of South China, was inhabited by a number of semi-barbarous tribes, each under a separate ruler. As a result the province exhibits great linguistic difficulties, almost every community having its separate dialect, often unknown thirty miles away.

Swatow.—Swatow is a fine harbor 180 miles from Hongkong. British and Japanese post offices. As the seaport of the important towns of Chao-Chow-fu and San-ha-up, 40 miles up the river, Swatow was opened to foreign trade by the treaty of 1858. But the early traders, who began carrying emigrant coolies from the place soon turned their attention to kidnapping; and so many Chinese were carried away to be sold into what was practically slavery, that there was intense hatred of the foreigners. No foreigner entered the city gates for several years after the promulgation of the treaty, and it was not until a few years ago that they were able to travel in the vicinity without annoyance and insult. However, all that is changed now and Swatow has a number of foreign residences and a foreign hotel, the Astor House. Emigration from Swatow has been revived along legitimate lines and now amounts to about 100,000 yearly, the returning emigrants numbering about 80,000. A railroad, water works and an electric light plant are among the modern improvements boasted by the city. Swatow and surrounding country are not especially interesting except for the local manufactures and curios. The city is famous for grass cloth, pewter ware, drawn work and fans. Although these articles are all on sale in Hongkong, they can be secured at cheaper prices in Swatow. Population 60,000.

Chao Chow-fu.—A short line of railway connects Swatow with Chao Chow-fu, the scene of the exploits of Han Yu, or Han Weu-kung, China's prototype of St. Patrick, who is patron saint of the Chao Chow plain and a national hero honored in all parts of China. In 814 A. D. the Emperor made elaborate arrangements to receive a bone of Buddha at the court and Confucianists of the day saw in this a great danger to Chinese civilization. The statesman Han Yu, who was noted for his outspokenness, wrote a memorial against

the proposed action, its effect being later decribed as follows: "Truth began to be obscured and literature to fade; supernatural religions sprang up on all sides, and many eminent scholars failed to oppose their advance until Han Yu, the cotton clothed, arose and blasted them with his derisive sneer." For this rash action Han Yu was banished to Chao Chow, then peopled by tribes but little removed from a state of barbarism. In less than a year he had established schools here and had given such a stimulus to education that the residents of the place were noted for their learning centuries afterwards. According to local tradition the rivers of Chao Chow were then infested by crocodiles which devoured the domestic animals and kept the people in a state of terror. Han Yu was implored to rid the country of these reptiles which he proceeded to do according to the classic Chinese custom. He wrote an ultimatum to the crocodiles, which was thrown into the water with a pig and a goat, and the reptiles thereupon disappeared, never to be seen again. Shrines in the neighborhood commemorate this exploit and the ultimatum remains to this day a model of literary style. It may also be added that there are no crocodiles in the neighborhood.

Yunnan.—The province of Yunnan lies in the extreme southwest of China. It is of a mountainous character with large open plateaus of considerable altitude. Till the opening of the Tonkin-Yunnan railway by French enterprise a few years since the province was very much isolated, communication being difficult, slow and costly. Now, however, the journey from the sea at Haiphong to Yunnanfu the provincial capital, may be made cheaply and expeditiously.

The province is of considerable interest, bordering as it does on Tonkin to the south and Burmah to the west. The people are of a quiet, friendly disposition and the traveler is happily free from the prying curiosity which is so exacting and persistent in some other provinces.

The valleys are occupied by Chinese who speak the usual mandarin language of the interior, while in the mountains one may find an almost endless variety of aboriginal tribes such as Lolos, Miaotze, and numerous others, affording a fine

scope for study along ethnological lines, There are many Mohammedans in all parts of the province; hence certain forms of provisions are available that are not usually found in a purely Chinese community. Beef, mutton, fowls and many kinds of fruit and vegetables are plentiful.

The climate is very much like that of Northern California, only the summers are much more moderate. The thermometer ranges from 30° to 85° with a sunny, rainless winter—the rainfall being confined to the months from May to October. Winter is thus the time to travel *par excellence* and nothing can be finer or more enjoyable than a cross-country journey over the mountains of Yunnan in its brilliant winter weather.

Coolies for transport of goods, and ponies for riding are to be had always at reasonable rates. Cot beds, blankets and the usual impedimenta of the careful traveler are necessary.

Yunnanfu is the capital of the province, and is the largest city in Yunnan. It lies in a well-watered extensive plain on the east of a charming lake 23 miles long by 12 wide that lends much charm to the landscape. The elevation of the plain, 6500 feet, ensures a comfortable climate and is a most refreshing change from the depressing heat of Tonkin and other shoreward places.

The city contains about 100,000 people, is surrounded by a good wall, and is famous for its jade-cutting and metal works such as bronze idols, incense burners, etc.

The Confucian temple in the center of the city is worthy of notice and may be inspected for a small gratuity to the custodian. The buildings of the main temple are of imposing size and well preserved, though dirty and neglected. A small grove of cypress trees gives the touch of rusticity and solitude, while the bridges and tanks maintain the classic touch with the past. Across the big lake, the transit of which takes about three hours, there is a lofty ridge with a very precipitous face towards the east. Here the ingenuity of the people has combined with their religious bent to build a series of temples, galleries and grottoes in the face of the cliff, with ornamental balustrades excavated in the original rock at a point whence

there is a sheer drop to the water far below. A magnificent view opens across the lake to the picturesque city of Yunnan and its amphitheater of mountains to the north and east. At one point a lunching room with a round table and seats cut from the solid rock.

Ten miles northeast of the city is Hei Lung Tan (Black Dragon Spring,) where there is a fine temple in a grove guarding a beautiful spring of pure water which gushes from the limestone and goes meandering across the plain, carrying fertility in its course.

About ten miles directly east from the city is a bronze temple of equal fame and beauty—Chin Tien—locally known as "The Copper Temple." This gem lies in a miniature forest and is approached from the main road by a series of paved terraces across which gateways are built and named "The First Gate of Heaven," "The Second Gate of Heaven" and so on. The approach to the main temple is impressive though dilapidated as is usual in even the most interesting spots in this land.

The main temple is built wholly of bronze, even the banner and flagstaff being of that metal. A wall encloses the temple, built to imitate a city wall; and indeed the resemblance to a miniature city is very striking. The temple was built during the Ming dynasty and is said to be one of two similar structures in China. Date of building 1628 to 1644.

A short distance from the south gate of the city is an interesting ruin, worthy of notice by the amateur archaeologist. An adobe building in a disreputable condition of forlorn despair is an object of pride to the local Mohammedans as being the tomb of Seyyid ed jel, a Mongol prince who was governor of Yunnan from 1274—9, the date of his death.

In the vicinity of Yunnan are many ruins, the result of the Mohammedan rebellions which devastated the province from 1855 to 1873 and came within an ace of succeeding, being thwarted only by the defection of the principal rebel general, Ma Ru Lung, and his men, when a ferocious massacre took place and the country was pacified in the time-

honored manner of killing off all the rebels that could be found.

While the city itself is smaller than most provincial capitals there are few places that offer more attractions in such agreeable surroundings than Yunnan. There is a growing foreign community in which French naturally predominates, but no traveler need long remain a stranger in this hospitable city.

The French government supports a hospital and schools for both boys and girls where the French language and literature is taught gratuitously. Electric light, telephones, telegraphs, a mint and arsenal, extensive barracks and the ever-present soldier are evidences that Yunnan is swinging into the modern current in common with the rest of China. The people of the capital are quiet and reticent, generally friendly, and phlegmatic enough to pay little attention to a casual stranger. There is a large student population in the schools, some seven or eight hundred being here from all parts of the province.

The approach to the province is from Haiphong, the principal port of the French colony of Tonkin. Haiphong is reached by frequent steamers from Hongkong. The French customs regulations in Tonkin are stringent in regard to merchandise, but passengers' baggage is subjected only to the ordinary scrutiny and rarely is there any objection raised. The exception is in the case of firearms, for which a special permit is necessary before they can be brought across the frontier at Ho Kou. The customs officials at that point will arrange this matter for the traveler.

From Haiphong the traveler proceeds to Hanoi where the first night is spent. Railroad traffic west of Hanoi is suspended at night Leaving Hanoi at 6.30 the next morning the Tonkin-Chinese frontier is reached at Lao Kay in about twelve hours. Here the second night is spent. Good hotels on the French plan are availabe at all stopping places. From Lao Kay the traveler crosses into China the next morning and travels up the valley of the Namti through some of the most interesting scenery to be found in railroad travel. The

line rises rapidly and is a triumph in railroad engineering. The road crosses the plain of Mengtze, on the farther side of which are the noted tin mines of Kochin. The third night is spent at A-mi-ches, a typical Chinese city of the old type —wall, gates, smells, etc.—with a modern suburb near the station. The next day Yunnanfu is reached early in the evening. Here there are one or two fair hotels, such as the Hotel Terminus, where accommodations may be secured for the stay.

From Yunnan the main roads reach out to the east for Kweichow, the next province to the east; to the west for Talifu and Burmah; to the north for Szechuan and the Yangtsze valley and to the northwest for the aboriginal country and the borders of Tibet.

Many parts of the province are practically unknown to foreign travelers. In the time of the Ming dynasty particularly, banishment to the "frontiers of Yunnan" was a much dreaded punishment. But as the province becomes better known and more closely investigated it reveals attactions that are bound to make it a favorite region with the tourist and explorer. The Frenchman sees France again in the alternation of mountain and valley and meandering rivers beneath a sun that recalls the Riviera and its sun-bathed hills. While Yunnanfu is at present the best known portion of the province, the roads that connect with the southwest, northwest and southeast parts of Yunnan offer to the traveler attractions that will be hard to resist.

Away down in the southeast corner of the province, eighteen days from Yunnanfu, lies the little custom outpost of Ssu-mao, a place opened to the foreign trade which it was hoped might be developed across the Shan states from British Burmah. Here, in this remote spot, one or two foreign gentlemen in the employ of the Chinese customs pass their time in the midst of a highly interesting population. While the Chinese are the ruling race, there is a medley of folks interesting in its variety and attractive because of its problems. Shans in the valleys, Wahs in the hills and many other kinds wedged between, a market day in Ssu-mao is a moving picture of intensest interest. Beyond Ssu-mao, in the

triangular patch beween China, Burmah and Tonkin is a kind of no man's land, where adventure and discovery invite those whose temperament leads along that path.

To the northwest, where China impinges on Tibet and the debatable land of the Tibetan marches, there is much country of a character that appeals to the ardent traveler—high mountain ranges with deep sheltered valleys where shy unknown peoples live and the sportsman may still find prey worthy of his mettle—bears, deer, leopards and many kinds of game birds such as *Lopho horus Tibetanum;* tragapans and various kinds of pheasant, golden, Reeves, Amherst and the common China sort. To enjoy this kind of travel leisure and temperament are needed: having which the opportunities for enjoyment are practically unlimited.

The rate of travel along the main roads averages from 20 to 25 miles per day, going by the regular stages which are fixed by "olo custom" and so form the most useful unit in calculating the journey. The best inns and other accommodations and provisions for the road are to be found at the regular stages, so the seasoned traveler tries to make his halting places coincide with these. On the smaller roads one has to trust his luck and rely upon his foresight and backbone.

From Yunnanfu to Suifu in the Yangtsze valley is a journey of twenty-six stages—leisurely traveling. The road passes through two large cities and the usual collection of market villages and hamlets. Foreign residents, missionaries, may be found at Tungchuan and Chaotung, at which points pleasant breaks may be made in the journey.

To the west the road runs to Talifu, a journey of thirteen days, where a halt should be made to look over the very interesting country connected with the abortive rising of the Mohammedans in the middle of the last century. English and French missionaries reside at Tali and are available for local information.

At Tali the road divides—the traveler for Burmah and the west goes by the official road that leads to Bhamo and the valley of the Irrawady. The road crosses the valleys of the

Mekong, Salwen and Shiveli rivers and affords a comprehensive insight into the the character of this little known, much debatable frontier country. The time needed from Tali to Bhamo is about twenty-five days. The chief towns on the way are Yungchang and Tengyueh. At the latter are a consul, customs house, and mission station. The road is impossible during the rainy season.

From Tali to the northwest a road runs up to Batang in the Tibetan marches of China. Time required between the two cities approximately the same as to Bhamo.

The character of the country and people are quite different, however, both country and people being of a wilder and less conventional type. The people are of a very heterogeneous character but are quiet and friendly towards foreigners.

The Roman Catholic missions have some very strong and well-developed stations on the way, where travelers are made welcome and afforded such assistance as may be required.

Summary of routes:

Hong Kong to Yunnanfu:—

Steamer from Hong Kong to Haiphong.....	3 days
Haiphong to Yunnanfu by rail.....	3½ „
Yunnanfu to Suifu by road.....	26 „
„ „ Talifu.....	25 „
Talifu to Bhamo in Burmah.....	25 „
Talifu to Batang, Eastern Tibet.....	25 „

The Yunnan dollar and subsidiary coinage is available all the way.

Passports are needed to enter China at Lao Kay. These should be obtained at Canton or from Peking. Should the traveler, however, find himself at the frontier without a passport, a permit may be obtained from the Chinese official at the border town of Ho Ksou—three minutes from Lao Kay. The hotel or the Chinese customs official can give needed directions how to procure this.

Tin Mines of Kochin—On the way from Lao Kay to Yunnanfu the railroad passes within a few miles of the cele-

brated tin mines of Kochin. The mines are most easily reached from Pe-she-tchai, a station on the railway near the town of Mengtze. Ponies and chairs are obtainable through the hotel keeper and are reasonable in rate. Two days should be ample for the trip and inspection of the place. The mines are situated in the mountains and carry on their operations by means of labor brought in from the surrounding country. A large town has been built up adjacent to the mines for the accommodation of those employed there.

The Swallow's Cave.—A second side trip that may be taken on the way up by the railway is that to the Swallow's cave in Chi Kai. The break in the rail journey should be made at A-mi-chou, the second night from Hanoi. It entails a little journey inland from that point but the whole may be accomplished in two days.

The cave is approached by a small footpath leading to a very ordinary looking Chinese temple. Passing through the temple and out by a side door, one is led into a weirdly fantastic scene that reminds one of a built-up fairy land such as one sees upon the stage.

Standing at the upper edge of a grotto one sees a swiftly flowing river entering the cave from the north side and disappearing in the gloom on the opposite side. A steep stone staircase leads down to a terrace immediately above the river. The limestone in the cave has been carved into lions, inscriptions and various devices so dear to the Chinese heart, while magnificent stalactites hang everywhere from the roof in wavy ribbon-shaped forms and delicate tints of cream, pink and yellow. The swallow's have appropriated the cave for their own uses and build their nests by the thousand in the shelter of the cave.

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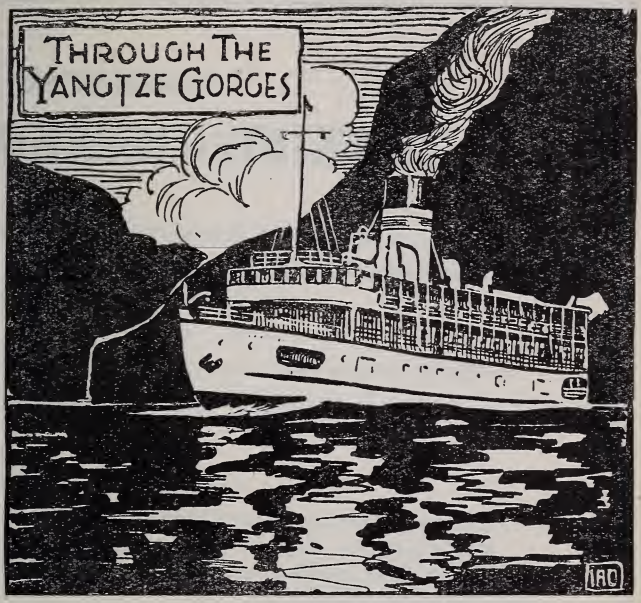

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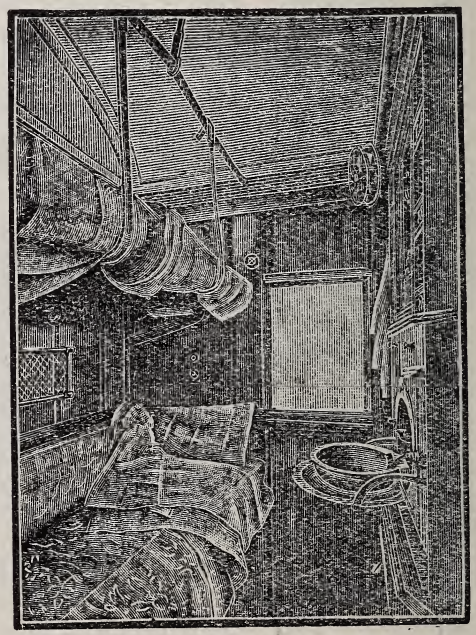

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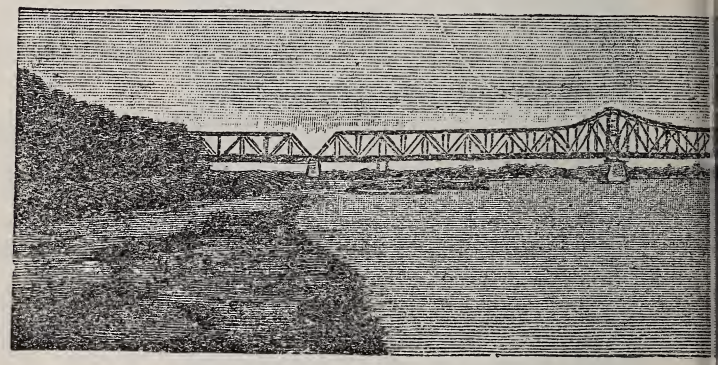

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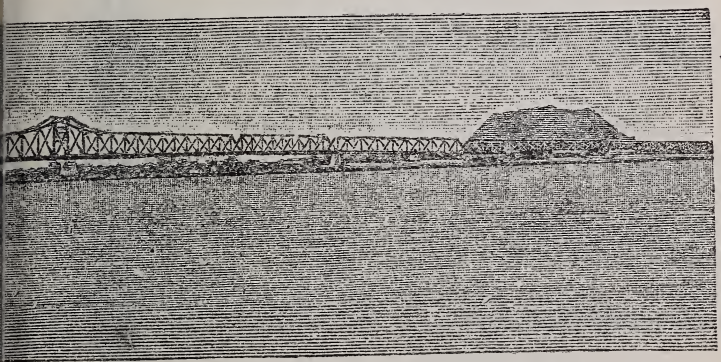

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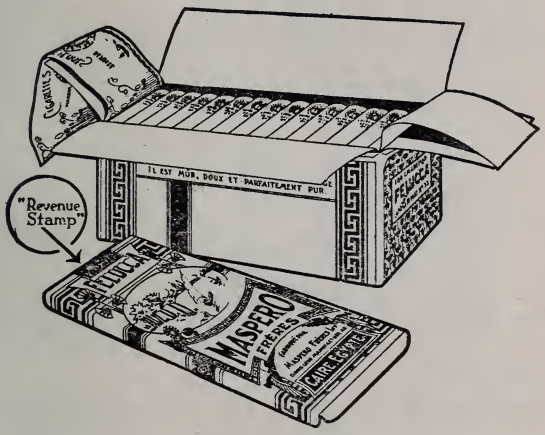

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